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ARTICLE I.

THE ESSENTIAL UNITY OF PROTESTANT CHRISTIANITY.

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"The sixteenth century was the epoch of a great separation ; the nineteenth must be that of a great union." It is now more than half a century since this observation was made by Dr. J. H. Merle d'Aubigne, the great popular historian of the Reformation. The former part of the observation is a simple matter of history ; the latter part is a prophecy which is meeting with remarkable fulfilment. The great separation of the sixteenth century was natural and unavoidable. The wonder is that it was not deeper and wider. When the pressure which had rested on the minds and hearts of men for ages, was suddenly lifted, and men found themselves free, as might have been expected, they took different, and sometimes opposite and even antagonistic, courses in the manifestation and maintenance of their freedom. Some took a wild and fanatical course, ignoring history, antagonizing the civil authority, casting contempt upon the Church, despising the written word, and maintaining that the temple of truth must be built upon an entirely new foundation. There were others whose course was conservative, and yet truly reformatory. These believed that the temple of truth had never been entirely destroyed, that its foundations

were sure and steadfast, and maintained that the temple of truth must be built up on these approved foundations alone. Hence they applied themselves, first, to the removal of the wood, hay, stubble, which had been laid on the foundations by the papacy and the priesthood; then they brought the gold, silver, precious stones for building up the walls of the temple. These were the true reformers; they cleared away the rubbish which had accumulated about the foundations during a thousand years of corruption, and carried upward the noble structure towards completion. As a result, their work abides, and will abide to the end of time. The others were destroyers, and their work has long since perished.

Between these two forms of that great ecclesiastical movement of the sixteenth century, there was a mediating form which partook of the characteristics of both. It magnified the objective word, clung to the Augustinian doctrine of sin and grace, and retained the sacraments as of perpetual and binding obligation,—it built upon the true foundation, but cast away many a goodly stone which had stood the test of ages. It rejected everything which was not expressly authorized by the written word, and sought to restore apostolic Christianity in its original simplicity, ignoring sacred tradition and overlooking the active agency of the Holy Spirit in the historical development of the free Christian consciousness in its relation to worship and external ceremonies.

In this state of things, in an age rude and but recently emerged from semi-barbarism, there were antagonisms and sharp controversies; not because the Titans of those days loved war, but because they knew that peace could be secured, maintained and enjoyed, only in so far as the truth should prevail. Lutherans and Reformed alike turned their arms against the corruptions of the papacy and the Pelagianism of the Gospel, against heresies and sects which denied fundamental truth, and, alas! often against each other with bitter and alienating personalities. But, that the fathers fought—well and bravely—is the reason why we have comparative peace to-day, and are beginning to unite in the formation of the "Truce of God."

"The sixteenth century was the epoch of a great separation."

Many of the controversies of that period were grave and important. Against the sects and heresies which sprang so numerous into being in that century, they were fundamental, and could not have been avoided except at the sacrifice of the truth and at the peril of the Reformation itself.

But while between the two great prevalent tendencies of the Reformation, the Lutheran and the Calvinistic (dropping out of view the fanatical movement, which soon ran its course, and likewise the Zwinglian, which as compared with Calvinism, cannot be regarded as of much permanent importance in ecclesiastical history, since not Zwingle but Calvin really was the founder of the Reformed Church and theology), there were controversies, often prolonged and bitter, controversies which are still carried on, though in greatly modified form, yet as now viewed in the light of history, and by the aid of a better science and through a freer and broader and more highly developed Christian consciousness, it cannot be said that there has ever been irreconcilable antagonism between the two churches, or any material difference on points of doctrine which fundamentally affect the great temple of truth, although there have been misstatements of important doctrines by great and honored representatives of each, which, had they been allowed to enter into the historic life and development of the Church, would have greatly marred its beauty and diminished its strength. But, further, it must be said, that the points of agreement between the two have always been a hundred fold more numerous and more important than the points of difference, and that in the great fundamental features of the Church of Jesus Christ, they were, have been, and are to-day, in the one essential unity of the faith.

Now church history separates Protestant Christianity into two great branches, the Lutheran and the Reformed. To the former belong those churches and ecclesiastical bodies which receive and hold the Augsburg Confession as the symbol of their faith. To the latter belong in general all the other members of the great protestant family, although the Church of England shows most decided and predominant features of its Lutheran origin, and has been called *Ecclesia Lutheranizans*. Only the Lutheran Church, the Calvinistic Reformed Church

on the Continent, and the Church of England, date their origin in the Reformation period. The Lutheran Church, it has often been observed, has given rise to no sect. Though she has had strifes and divisions, yet at no time in her history has any division rejected or mutilated* a single article in her Augsburg Confession, which has always been both distinguishing and classifying. No such history belongs to the other two. From them have originated not only the smaller sects, generally heterodox, and regarded as of very little historical and ecclesiastical importance, but also those large bodies of Protestant Christendom whose influence, faith and works clearly entitle them to recognition, and have, by common consent, earned them a place on the roll of orthodox Protestant churches. And yet notwithstanding this difference in original constitution and in historical development we may still find a fundamental and essential unity in the great branches of the evangelical Protestant Church, and current events would seem to indicate that "the nineteenth century must be the epoch of a great union," certainly not an organic union, but a fraternal recognition and a cordial coöperation in the great work of establishing the kingdom of our common Lord and Master.

After this brief introduction touching the separation and differences which proceeded from the great religious upheaval of the sixteenth century, we ask the reader's attention to some thoughts on

THE ESSENTIAL UNITY OF PROTESTANT CHRISTIANITY.

I. *As to the Rule of Faith.* All the leading Protestant

*In 1540 Melanchthon issued a varied edition of the Latin text of the Augustana, but declared that the changes were only verbal, and were not intended to alter the sense. The German Confession has had no *Editio Variata*. The most important change introduced by Melanchthon into the Latin text, and that which has given rise to so much controversy, is in regard to the tenth article. Originally it read: *De Cœna Domini docent, quod corpus et sanguis Christi vere adsint et distribuuntur* vescentibus in Cœna Domini. In the *Variata* it reads: *De Cœna Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi vescentibus* in Cœna Domini. But on two separate occasions after the appearance of the *Variata*, M. acknowledged the Unaltered Confession, at Ratisbon, in 1541, and at Worms, in 1557.

churches receive the word of God as inspired, and as the only infallible rule of faith and practice, and declare that all controversies must be referred to and decided by it. Already in the Ninety-five Theses (1517) Luther had declared (62) that "the real and true treasure of the Church is the most Holy Gospel of the majesty and grace of God," and in the sermon which accompanied the theses he constantly appealed to the word of God as over against the fables and conceits of men, saying finally: "In reference to these points, I have no doubt, and they are sufficiently grounded in the Scriptures." The Lutheran Confessions* declare, "We believe, teach and confess, that the only rule and standard, according to which all doctrines and teachers alike ought to be tried and judged, are the prophetic and apostolic scriptures of the Old and New Testaments alone," and that "these are the very clear and pure fountains of Israel."

It is true the Augsburg Confession does not contain a separate *Locus* on the Scriptures, because these were not then (1530) a subject of controversy, but it is said in the preface to this immortal document, that its doctrine is "drawn from the Holy Scriptures and the pure word of God," and every reader of the Confession knows that it appeals constantly to the word of God, and is built upon that word as upon an unshaken foundation, so that the papists themselves confessed at Augsburg that they could not refute the Protestant doctrine from the Scriptures, but probably they could from the Fathers, which called forth the biting sarcasm from the duke of Bavaria, "Well, the Lutherans then are sitting on the Scripture, and we papists are sitting by the side of it."

Now by all intelligent consent the Augsburg Confession is the symbolical mother of Protestant Christianity. Dr. Schaff says, (*Creeds of Christendom*, Vol. I., p. 235,) "Its influence extends far beyond the Lutheran Church. It struck the key-note to other evangelical confessions, and strengthened the cause of the Reformation everywhere." In 1539† Calvin signed it at

*Vid. Form of Concord, Epitome and Solid Declaration.

†This is the date given by Dr. Krauth in the *Conservative Reformation*, p. 180. Dr. Krauth, however, does not give any proof or authority for this date. Reformed writers generally state that Calvin's signature was made

Strasburg where he was pastor of a Lutheran church and professor of theology; and again at Ratisbon in 1541. Farel and

at Ratisbon in 1541, and that it was of the *Variata* he wrote to Schalling: "*Nec vero Augustanam Confessionem repudio, cui pridem volens ac libens subscripsi, sicut eam auctor interpretatus est.*" Schaff says (*Creeds of Christendom*, Vol. I. p. 235, note.): "It is not quite certain whether it was the Altered or the Unaltered Confession which Calvin subscribed at Ratisbon." About all that is known in the case is that Calvin went to Strasburg in 1538 and remained three years: while there he was professor of theology and pastor of a French Protestant church which had joined the Lutheran Reformation. Strasburg in its collective capacity had signed the Augsburg Confession. It is altogether probable that Calvin would be required to sign the Confession before he could perform the duties of his two offices. In this event his signature was given to the *Invariata*. But however that may be, whether he signed the *Variata* or the *Invariata*, both were regarded as containing the distinctive Lutheran doctrines, and the *Variata* was not only not condemned but even approved by Luther, was printed in the first collection of Lutheran Symbols in 1559, was subscribed by the Lutheran princes at Naumburg in 1561, and was called in question and objected to by strict Lutherans only in 1560, first by the great and turbulent Flacius, whose hand seemed turned against every man. Of course it is understood that both Calvin's signature and the changes have reference only to the tenth Article. Now if it is true, as it certainly is, that the Lutherans themselves recognized no essential difference between the Altered and the Unaltered in regard to the tenth Article for twenty years after the change was made, and approved indifferently, now the one and now the other, then it makes but little difference to which Calvin gave his signature. He did not *repudiate* the doctrine of the Lord's Supper as Melancthon *explained* it. Nor must it be concluded that Calvin ever accepted *dogmatically* what is known historically and theologically as the Lutheran doctrine of that sacrament, but that he did not regard the tenth Article, nor what was currently accepted as the view on that Article, as any barrier to communion. There is also the gravest reason to believe that Luther would have accepted the hand of Calvin on this subject, and was well pleased with his views. In 1539 he wrote to Bucer: "*Saluta mihi Sturmium et Calvinum reverenter, quorum libellos singulari cum voluptate legi.*" The *libellos* here referred to must undoubtedly have included the "Institutes," which appeared in 1536, and Calvin's *Confessio Fidei de Eucharista*, which appeared in 1537. In these writings Calvin had expressed his sentiments clearly and distinctly. Luther could not have read them *singulari cum voluptate* if he had believed that they contained dangerous error or were tinged with the *alloiosis* of Zwingle, which he called a "mask of the devil." He saw in Calvin's view that which he regarded as essential to the doctrine of the Lord's Supper, viz., the real presence and true reception of the body and blood of Christ, but was evidently

Beza, Calvin's colleagues at Geneva, signed it at Worms in 1557; and under it alone did the Reformed churches of Ger-

willung to waive as subordinate the question, whether the reception take place by the mouth on earth, or by faith in heaven, although in his controversial writings he gave emphasis to the mode of presence and the *organon* of reception. But it cannot be shown that Luther was determined to make *in, cum, sub pane et vino* and the oral reception a confessional test of Christian recognition and fellowship, and would be satisfied with nothing less. But the very fact that he endorsed the *Variata*,—"mandante, recognoscante et approbante Luthero," so said Pencer in 1562; "*Recognita est Augustana Confessio posterior, relegente et approbante Luthero, UT VIVI ADHUC TESTES AFFIRMANT,*" so wrote Nicholas Selneccer in 1571,—which substitutes *exhibeantur* in the place of *vere adsint et distribuuntur*, shows that he did not hold the formulas above given as unconditionally to be demanded in confession; to which Chemnitz adds the following corroborative statement: "*Inter Lutheri sententias extat una, quae dicit, simplicioribus sufficere hoc axioma, Filium Dei cum assumpto suo corpore, quando vult posse esse ubicunque vult, SALVA CORPORIS VERITATE,*" and says further that Luther does not wish to discuss the question "*An per modum ubiquitatis corpus Christi in carne adsit,*" and gives as a reason, the "inexplicable controversies" to which it would lead. And if it be said that Luther once reproved Melancthon for changing the Augsburg Confession, since it belonged to the Church and not to him, it must also be remembered that he said only a short time before his death, "Lieber Philipp, ich muss es bekennen, der Sache vom Abendmahl ist viel zu viel gethan."

Thus much have we ventured to say on this difficult and delicate subject, not because we prefer the view of Calvin to the view of Luther, or think the former view more free from difficulties than the latter, (for both views raise questions which their respective authors shrunk from answering,) but because a careful study of the facts has led us to believe, first, that Luther was not so pertinaciously attached to the formulas concerning the corporeal presence and the oral reception of the body and blood of Christ as to demand the confessional subscription of them as the indispensable condition of fellowship, and even of organic union; secondly, that had Calvin been at Marburg instead of Zwingle, Luther would gladly have grasped the hand of the man to whom he sent salutations again and again, whose books he had read with distinguished pleasure, and of whom he said even when he had been assailed by him, "*Spero quidem, ipsum olim de nobis melius sensurum, sed aequum est a bono ingenio nos aliquid ferre,*" and would have hailed him as a powerful adjuvant in the great cause of truth; and, thirdly, that the meaning of the tenth Article of the Augsburg Confession as understood and accepted by the entire Lutheran Church for thirty years was not necessarily that which was adopted by Flacius, Westphal, Hushusius *et al.*, and which in 1580 found symbolical expression in the Formula Concordiae.

many have protection until the Peace of Westphalia in 1648.* And only so late as 1853 the Augsburg Confession was publicly acknowledged at Berlin (with a saving clause, however, in reference to the tenth Article,) by more than fourteen hundred clergymen, representing four evangelical denominations, Lutherans, Reformed, Unionists and Moravians. Thus it has been more widely received than all other evangelical confessions, and really embodies in itself and in its history the principle of Protestant unity.

But this is not all. It is the basis of other Protestant confessions, and especially of the XXXIX. Articles of the Church of England.† Bishop Ball calls it the greatest of all the Protestant confessions, and says that the heads of the Church of England followed and imitated it. Archbishop Lawrence has shown that not the Articles only, but even the Homilies and the Liturgy of the Church of England were drawn from Lutheran sources. The late Bishop Whittingham, of Maryland, has said: "In more than one respect the Augsburg Confession is the source of the Thirty-nine Articles of the Church of England and America—their prototype in form, their model in doctrine, and the very foundation of their expressions; while others are drawn from their derivative expositions and repetitions." The Right Reverend Edward Harold Browne, formerly Bishop of Ely, and since 1873 Bishop of Winchester, one of the latest expositors of the XXXIX. Articles, says: "The earlier Articles of the Church of England were drawn up from Lutheran models, agreeing remarkably with the language of Melancthon and the Confession of Augsburg." (*Exposition*, p. 421. Am. Ed.)

But now I take up the Thirty-nine Articles of the Church of England and of the Protestant Episcopal Church in the United States of America, and in the sixth Article I read, "The Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to

*Vid. Hase's Hist. of Christ. Church, p. 479.

†Besides the Augsburg Confession, the *Confessio Württembergica*, a true Lutheran document drawn up by Brentz, and presented to the Council of Trent in 1552, was extensively used in preparing the XXXIX. Articles. Vid. Schaff's Creeds of Christendom, Vol. I. p. 627.

be required of any man as an article of faith, or be thought necessary or requisite to salvation." I now open the Westminster Confession, and in the very first chapter, after an enumeration of the books of the Bible, I read, "All of which are given by inspiration of God to be the rule of faith and life." These are the three great evangelical confessions* which embrace by far the larger portion of Protestant Christendom. The Lutheran Confession is prevailing to-day the symbol of Protestant Germany, and the one strong bond of union for the forty millions of Lutherans scattered throughout the world. The Methodist Episcopal Church sprang directly out of the Anglican Church. John Wesley was an ordained minister in that Church, lived and died in its communion, and gave to the Church which he founded the peculiar stamp of its theology, even the episco-

*The Canons of Dort, promulgated May 6th, 1619, once had very high authority in the Reformed churches and exerted extensive influence. But they by no means constitute a comprehensive confession of faith. They are confined to the five distinctive points of Calvinism (*De Quinque Doctrinæ Capitibus in Ecclesiis Belgicis Controversiis*) and may be regarded as the ultimate, perhaps consistent, certainly scholastic development of the Calvinistic system. They have ceased to have much confessional weight in the mother country, and only in the positive articles are they held by the small Reformed [Dutch] Church in America. The Heidelberg Catechism, a masterpiece of "Christian Instruction," is the principal symbol of the Reformed of Germany and America. Of this Catechism the well-known Lutheran theologian, Dr. John Henry Kurtz, speaks as follows: "It is distinguished by its method of instruction, theological skill, Christian fervor, and conciliatory mildness, and richly merits the favor with which it has ever been received, not only by the Reformed of Germany, but of other countries. It avoids Calvin's doctrine of predestination, and makes the nearest possible approach to the Lutheran dogma concerning the Lord's Supper."—*Church History*, Vol. II., p. 153-4. It belongs to the second generation of reformers (1563), yet it breathes the warm spirit of the first generation, which was caught by Ursinus, its chief author, while a favorite pupil of Melancthon at Wittenberg. It is both a catechism and a confession of faith, and is almost wholly free from scholasticism and logical subtilty. Theologically and doctrinally it may be said to stand between Luther's Catechism and the Augsburg Confession on the one hand, and the Westminster Confession and Catechism on the other. *Secundus est Heidelbergensis, propior tamen primo quam tertio.*

pacy, though not the apostolic succession; and the TWENTY-FIVE ARTICLES OF RELIGION are nothing more than a "liberal and judicious abridgment of the Thirty-nine Articles of the Church of England." The Savoy Declaration (1658), Congregational, and the Baptist Confession of 1688, are only slight modifications of the Westminster Confession, in the former instance changed to omit congregational polity, and in the latter changed to suit the subjects and mode of baptism.

Here then it will be seen that Protestant Christianity may in general (the manifestly heretical bodies excepted) be set down as Lutheran, Anglican, Westminster-Calvinistic. These three Confessions, the Augsburg, the XXXIX. Articles and the Westminster, to which may be added the Heidelberg Catechism, which such Lutheran theologians as Guericke and Kurtz have amply praised as making the nearest possible approach to the Lutheran faith—these embrace nearly all the churches which have a historic connection with Protestant Christianity—these are the main, almost the only living, active, recognized symbols of the Protestant faith. But these all agree in this one fundamental and essential feature of Protestantism: They all receive the word of God as the one only and infallible rule of faith and practice. Therefore they all stand on the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone. Hence they all may claim the Lord's promise that the gates of hell shall not prevail against them.

II. *As to the Ecumenical Creeds.* The three great branches of the Protestant Church receive the three ancient Ecumenical Creeds, the Apostles', the Nicene and the Athanasian. These creeds were gradually formed to meet the heresies which sprang up in the early days of Christianity, beginning even in the age of the apostles. These creeds contain the great essential doctrines of Christianity, namely, the doctrines of the Holy Trinity, the Incarnation of the Son of God, the person and work of Christ, the Forgiveness of Sins, and the Resurrection of the Body. As these fundamental doctrines of the divine word were attacked by infidels and heretics, the Church set up these standards and called upon the faithful to confess them and to deny the error. Hence these creeds are the oldest and the most au-

thoritative symbols of our common Christianity. They are called Catholic or Ecumenical Creeds, because they have received catholic or universal recognition.

Now when our Protestant fathers broke with Rome they did not break with the ancient Catholic Church, but confessed with it and in its words the true doctrine. If you will open the Lutheran Book of Concord, you will find the ancient Ecumenical Creeds *first*. These the Evangelical Lutheran Church receives, reaffirms and adopts as her own. In the first article of the Augsburg Confession she declares, "Our churches unanimously hold and teach, agreeably to the decree of the Council of Nice." In the third article she quotes the Apostles' Creed, and in numerous other articles she names and quotes Ambrose, Jerome, Cyprian, Chrysostom and Augustine, who are universally regarded as the fathers of the ancient Church, and as having taught correctly the way of salvation, and finally she closes her confession with the declaration, "By us nothing is received either in doctrine or ceremonies, which is contrary to Holy Scripture, or opposed to the universal Christian Church. For it is clear, indeed, and evident, that with the greatest vigilance, by the help of God (without boasting) we have been careful that no new and ungodly doctrine insinuate itself, spread and prevail in our churches."*

The eighth Article of the Church of England expressly says, "The three Creeds, the Nicene, the Athanasian, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed." In the Westminster Catechism the

*"The proper date of the distinctive life of a particular Church is furnished by her Creed. Tested by the General Creeds, the Evangelical Lutheran Church has the same claim as the Romish Church to be considered in unity with the early Church,—but as a particular church, with a distinctive bond and token of doctrinal union, she is more than thirty years older than the Romish Church. Our Church has the oldest distinctive Creed in use in any large division of Christendom. That Creed is the Confession of Augsburg. Could the Church have set forth and maintained such a Confession as that of Augsburg before the time over which the Dark Ages extended, those Dark Ages could not have come. There would have been no Reformation, for none would have been needed."—*Krauth's Augsburg Confession*, p. v.

closing article is the Apostles' Creed. In the Westminster Confession the three ancient Ecumenical Creeds are not specifically mentioned; but this is not because the Westminster fathers were not sound on the doctrines contained in those ancient symbols, but because the tendency of the Calvinistic theology was towards the exaltation of the formal principle of the Reformation, in pressing which the Westminster fathers were not disposed specifically to recognize the work of the ancient Church. But as regards the *doctrines* of these Creeds, they are stated with the greatest clearness and fulness in the Westminster. Chapter II., "Of the Trinity," is drawn directly from the Athanasian, as Chapter VIII., "Of Christ," is given almost in the very words of the Nicene and Chalcedonic Symbols.*

Now we have taken a step forward, and where do we find ourselves? As the Church must have a rule of faith, so she must have a confession of that rule. As the temple must have a foundation, so it must have walls and a superstructure. A man may accept the rule, but not the teaching of the rule; he may have a good foundation, but may build on that foundation wood, hay, stubble. The confession is our understanding of the meaning and teaching of the rule; or, it is the superstructure which we raise upon the foundation. Hence Creeds are *indispensable* to the Church, and at the same time they show her historical development and her principle of unity. Without them the Church could not exhibit a gradual, progressive and harmonious unfolding of the great plan of redemption; without them she could not show an unbroken line of testi-

*The *Symbolum Chalcedonense*, (451) is the great Christological Symbol. It defines with great precision, and establishes for all time, the orthodox doctrine concerning the two natures of Christ, and the hypostatic union. It declares that the Lord Jesus Christ is "truly God and truly man, consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood, one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, *inconfusedly, unchangeably, indivisibly, inseparably*." This is the heart and centre of Christianity, and, next to belief in the being of God, the most important article of the Church's faith. He who would be saved must so apprehend Christ, and he who would study Christology profitably must study it from the standpoint of the *Symbolum Chalcedonense*.

mony running back to the time of the apostles; without them she could not prove that for the last eighteen hundred years she has been the pillar and ground of the truth, and in all these centuries has had but "one Lord, one faith, one baptism, one God and Father of all."

Here we find that the three great divisions of the Protestant Church, the Lutheran, the Anglican, the Westminster-Calvinistic, which embrace nearly the whole Protestant Christendom, receive unequivocally the doctrines of the three ancient Ecumenical Creeds. These Creeds and the doctrines they contain are the goodly stones hewed out by the fathers and with pious hands laid upon the foundation of prophets and apostles. When the Reformers came to build again the walls of Jerusalem and the noble temple thereof, they did not sacrilegiously tear down these goodly stones of the fathers, but they tore away simply the rubbish, until they came to that which had stood the ordeal of fire, and then they went on with the building. Hence we see that these three grand divisions of Protestantism are all in the line of the Church's historical development and normal life. They reach back through the Ecumenical Creeds to the only true foundation, which is the word of God, the true and only infallible objective rule of faith.

These Creeds contain the gist and essence of the word of God, and, like the stones in a wall, rise one above the other in regular order. What is set forth in simple propositions in the first, addressed to the heart rather than to the head, is developed with more scientific accuracy in the second, and with still greater fulness and arithmetical precision in the third. Here now in this second grade we find these three churches practically one, for they all believe and confess alike those doctrines which were established by the early Church, and which are the fundamental articles of the Christian faith.

III. *As to the Atonement.* Each of the three great Protestant bodies above mentioned sets forth clearly and distinctly, and in language almost identical,* that "Christ, who is true God and

*This statement will appear to better advantage when we refer to the Latin, which is the original of the Augsburg and of the XXXIX. Articles,

true man, was born, truly suffered, was crucified, died and was buried, that he might be a sacrifice, not only for original sin, but for all sins, and might appease the wrath of God." Now we recall that Peter said, "Thou art the Christ the Son of the living God," a confession deep, strong, everlasting, a confession which contains the recognition of both the divinity and the humanity of the Lord's Anointed, together with the *elements* of the Atonement. But Christ said, "Thou art Peter, and upon this rock will I build my Church." The conclusion is inevitable: They who confess the doctrine, stand upon the Rock. This Rock is "the Christ, the Son of the living God." On this Rock the Church is built. But the Church is one, a living organism, constituted out of different members discharging different functions, but all having a common source of life. This common source is the Theanthropos, with all that that word implies in the Christian system, viz., that he is God over all, and that he is the propitiation for our sins and the sacred centre of regenerated humanity. As the acceptance of this doctrine constitutes the individual a Christian, so its acceptance by a body of Christians constitutes that body a part of the body of Christ; and as we cannot refuse recognition to an individual who adores the Lord Jesus Christ as his God, and accepts him as the propitiation for his sins and the centre of his new life, so we cannot deny that that Church, which stands on the same Rock, is in the fundamental unity of the faith, since the Church or the body of Christ is only the aggregate of its members. Hence it is neither just nor consistent to refuse fellowship to a church which accepts "the Christ the Son of the living God," as he has been accepted

and into which language the Westminster was translated in the year 1656. We give the words of each in parallel columns.

AUGSBURG, 1530.
Unus Christus, vere Deus, et vere homo, natus ex virgine Maria, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis.

XXXIX ARTICLES, 1563.
Unus Christus, verus Deus et verus homo; qui vere passus est crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque [hostia] non tantum pro culpa originis verum etiam pro omnibus actualibus hominum peccatis.

WESTMINSTER, 1647.
Quae quidem persona vere Deus est ac vere homo, unus tamen Christus, unicus inter Deum et hominem Mediator, * * crucifixus est, ac mortuus, sepultus est.

From this comparison it will be seen not only how remarkably these three confessions agree in stating this central truth, but also how much the two latter are indebted to the first both for their doctrine and for the very words by which they express that doctrine.

by the historical and witnessing Church for the last eighteen hundred years.*

IV. *As to the Doctrine of Justification by Faith.* The three great Protestant Confessions, the Augsburg, the XXXIX. Articles and the Westminster, state the doctrine of Justification in language almost identical, maintaining that we are justified, not by our own works or merits, but by grace for Christ's sake, if we believe that Christ suffered for us. The language used by each is full, clear and explicit, and is capable of only one interpretation.

This now is the great distinguishing feature of Protestantism—justification by faith alone. Rome makes justification dependent in part upon the Church, and salvation itself she makes dependent upon works. But Protestantism declares that justification is received through the merits of Christ and that salvation is the gift of God by grace through faith. This difference is fundamental and radical. The salvation of souls depends upon

*Creeds should be brief, simple and comprehensive, avoiding the subtleties of logic and the speculations of philosophy, springing from hearts that are full of faith and the Holy Ghost—and this for the simple reason that religion is *broad*er and *deeper* than either logic or philosophy, a *life* and not an *abstraction*. The chief defect with the post-Reformation Creeds is, that springing out of sharp controversy, they abound in fine distinctions and in logical deductions, which ought not to be required of any man as articles of faith. It may be that the Form of Concord is the logical conclusion of Lutheranism, and that the Canons of Dort are the logical conclusion of Calvinism, but it is by no means certain that Luther would have accepted the one, or Calvin, the other. Nor should a church be held responsible for all the deductions that may be made from her premises, any more than John Locke should be held responsible for the opposite conclusions which Berkeley and Hume drew from the premises of his philosophy. The profound religious intuition of Luther discovers the profound religious truths contained in articles ix. and x. of the Augsburg Confession. Melancthon embodies the expression of them in inimitable language. Are we sure that Andrea *et al.* conceived of these truths as Luther conceived of them? and that they understood the words *vere adsint et distribuantur vescentibus* as Melancthon understood them? Until these questions are answered in the affirmative, however highly we may value the Form of Concord as a *theological* treatise, we are not prepared to maintain that its exposition is the "own true, native, original and only sense" of Art. x. in the Augsburg Confession.

it. The Church stands or falls with this article. This article the Church lost during the dark ages, and consequently, instead of being the beautiful bride of Christ, she became the mother of hearts and abominations of the earth. In order to restore the true character of the Church, the Reformers must recover this article and make it the corner-stone of their system.

Now while it is true that the Evangelical Lutheran Church grasps this article with more fulness and distinctness than do other churches, and holds it as her own especial crown of glory, yet it is equally true that this article is fundamental to the entire Protestant system, and is that particular doctrine which separates Protestantism most widely from Romanism. But things which are equal to the same thing are equal to each other, and therefore so long as the great divisions of the Protestant Church stand on this article and unite in this earnest protest against Rome, they will have in them one vital point of unity; for it is this, more than all other things combined, which gives the Protestant Church her right to a separate existence. Here then in this fourth feature, which is, above all others, the distinctive feature of Protestantism the great branches of the evangelical Church, are, to all practical intents and purposes, nearly identical, and go hand in hand in conflict with the same great foe.

V. *As to Resemblance, in general, of the Protestant Doctrinal System.* The leading Protestant bodies alike confess and believe the Holy Catholic Apostolic Church as a divine institution preserved and protected by the Holy Ghost. They have the same Sacraments, Baptism and the Lord's Supper, and they use the same words of institution in the administration of these Sacraments, although there are differences of view as to the nature and efficacy of Baptism and as to the personal presence of the Saviour in the Eucharist. But the points about which they agree are far more important than the points of difference. They agree as to the number of the Sacraments, that they are of divine appointment, that they impose an obligation to employ them, that *they are means of grace*, that they require faith as the condition of their efficacy, that their validity depends not upon the will or virtue of him who administers them, but upon

that being done which the Saviour enjoins. With regard to Baptism they all believe that it inserts into the body of Christ, and is attended by the remission of sins, and, with the exception of the Baptists only, that it pertains to children, who, according to the Lutheran Confession, are thereby presented to God and become acceptable to him; who according to the XXXIX. Articles, "are grafted into the Church;" who according to the Westminster, have the "grace promised not only offered, but really exhibited and conferred by the Holy Ghost." Calvin, freed from the inexorable logic of his system, declared similar views of Baptism. In the Geneva Catechism, published in Latin in 1545, he says: "It is certain that pardon of sin and newness of life are offered to us in Baptism and received by us." In the Consensus Tigurinus he writes: "In Baptism we receive the remission of sins." In his commentary on Acts 2 : 38, he says: "To Baptism therefore the grace of the Spirit will ever be annexed, unless an impediment from us occurs." And again: "We must take notice that no mere figure is proposed to us in Baptism, but that an exhibition of the thing signified is annexed to it." Dr. Hodge, the greatest expounder of Calvinism, and the staunchest defender of the Westminster Symbols, in the nineteenth century, says: "Baptism is not only a sign or seal; it is also a means of grace, because in it the blessings which it signifies are conveyed, and the promises of which it is the seal are assured or fulfilled to those who are baptized, provided they believe." Speaking of the benefits of infant baptism he asks: "What is to hinder the imputation to them [children] of the righteousness of Christ, or their receiving the Holy Ghost, so that their whole nature may be developed in a state of reconciliation with God? Doubtless this often occurs."* *Systematic Theology*, Vol. III., pp. 589, 590). Pope,

*It is a cause for devout gratitude to Almighty God that the churches and their theologians have abandoned the low Zwinglian notions of the Sacraments entertained in this country only a few decades ago. There is a manifest return to the far more profound and Scriptural views entertained by the Reformers; and with this change of view has come a deeper and holier church life. It may safely be asserted that there is scarcely a

"Theological Tutor, Didsburg College, Manchester," now recognized as the leading theological light in the Methodist church, in expounding the views of Methodism says: "Its authoritative standards repudiate the notion that Baptism is merely a sign or badge of Christian profession, as also that which, going a little further, is content to make it only an impressive ritualistic emblem of the washing away of sin. The Methodist teaching on the Sacraments, seals as well as signs of the Christian covenant, will not allow that either of the two ordinances is without its accompanying grace to the recipient who complies with the covenant conditions."* *A Compendium of Christian Theology*, Vol. III., p. 324.

I have made these comparisons and quotations, not for the purpose of trying to reconcile, *dogmatically*, the Lutheran and the Reformed doctrines of the Sacraments—the dogmatic conception is different, and the conception of each is no doubt a consistent part of the system of each, and each system views redemption itself, and consequently every truth related thereto, from a different standpoint, which does not, however, necessarily present us with antagonism, but rather shows the vastness of the subject, and the inability of the finite mind to grasp the whole from any standpoint, whether from earth or from heaven,† but to show that the points of practical agreement are far more important than the differences in dogmatic conception.

theological chair in the land from which such views of the Sacraments are delivered as are contained in the writings of Edwards, Hopkins, Dwight *et al.* Instead of being regarded as mere badges of a Christian profession, they are now almost everywhere looked upon as the holiest mysteries of the faith, and as bringing the recipient into personal union with Christ.

*It may be that the view of the average Methodist is much below this standard, but we should not forget the very low view which for several decades obtained in our General Synod, her form of subscription to the Augsburg Confession, and the attempts of some to mutilate the IX. and X. Articles. Nor has the oldest Lutheran Synod in America a much better record.

†The Lutheran Church holds that the sacramental union takes place on earth, the Reformed in heaven—each in harmony with its own starting point in Theology. See *infra*.

That is, it is far more important for us to agree that there are two sacraments, that they are means of grace, that they are of divine appointment, (which imposes a necessity of their administration), that they have an objective validity, that they require faith in order to their efficacy—it is far more important that we agree in these points than as to what is the *precise* relation which Baptism sustains to regeneration, or whether the presence of Christ in the Eucharist is personal in, with and under the elements, or dynamic and mediated through the Holy Ghost. Hence while standing squarely on the Lutheran dogmatic conception, and subscribing (*quia*) to the IX. and X. of the Augustana, I gladly concede the validity of the Sacraments in the hands of the Reformed, and do most firmly believe that in all the great essentials of Baptism and the Lord's Supper, they are so fundamentally correct, that I could not refuse to receive either sacrament at their hands, believing not only that they are administered in the main rightly according to the Gospel, but that they are efficacious in the bestowment of grace,* since their validity results from that being done which

*"Si hoc maneat fixum et firmum, sacramenta esse organa efficacia conferendæ gratiæ, et Deum una indivisa actione operari per illa, et conferre gratiam, quod Scripturæ Sacræ satis diserte docent : de modo operandi et conferendi gratiam ne simus nimis scrupulosi, sed eum potius divinæ sapientiæ relinquamus." Musæus, quoted by Baier, *Compend.* part III., Cap. VIII., § X.

On the essentials of the sacraments I translate the following from Chemnitz: "Baptism and the Eucharist, by the confession of all, are truly and properly sacraments. From this therefore we may learn what things are required as essentials, that anything may truly and properly be a sacrament of the New Testament, for this will be the simplest and most satisfactory demonstration. That therefore anything may truly and properly be a sacrament of the New Testament, as is Baptism and the Eucharist, it is required: I. That it have some external or corporeal and visible element or sign, which by a distinct external rite, is handled, exhibited and employed. II. That that element or sign and its distinct rite have an express divine command or divine institution. III. That it be instituted and commanded in the New Testament. IV. That it be instituted not for a time, but unto the end of the world, as was written of Baptism; and until the Son of God return to judgment, as Paul says of the Eucharist. V. There is required for a sacrament a divine promise of grace as the effect or fruit of the sacrament. VI. That promise must not simply,

the divine command enjoins, and their efficacy, from our faith which receives them as gifts of God's grace to us.

Now according to our own Augustana the marks of the Church are the correct preaching of the gospel and the right administration of the sacraments, and for the 'unity of the Church it is sufficient that the Gospel be preached according to its pure intent and meaning, and that the sacraments be administered in conformity with the word of God.' But does this mean that there can be no unity until there is absolute agreement in regard to the Gospel and sacraments? If so, then unity is *impossible, and no confessional Church on earth is a unit in itself*, and cannot be until every member of that Church interprets the Gospel in the same identical way, *which has not yet at least been done*. Leaving the Reformed, with their numerous confessions and ever-recurring controversies—Presbyterians, Old School and New, Anglicans, High Church and Low—to speak for themselves, it is sufficient for us to remember that we have had a Luther and a Melanchthon, a Hutter and an Arndt, a Calovius and a Spener, a Wittenberg and a Halle, a Jena and a Rostock, a Giessen and a Tübingen, names that will forever be embalmed in the heart of the Lutheran Church, though they could not always see eye to eye and face to face on every point of doctrine. But judged by their Confessions, both the Lutherans and the Reformed preach the Gospel according to its pure intent and meaning, and administer the sacraments in conformity with the word in all the great facts and doctrines and principles of each. Therefore they have the marks of the true Church and are in the unity* of the faith delivered to the saints.

nakedly and in itself only, have testimony in the word of God, but it must also by divine appointment be joined to the sign, and, as it were, clothed with it. VII. It must not be a promise of some bodily or spiritual gifts of God, but a promise of grace, or justification, that is, of gracious reconciliation, of remission of sins, and in a word, of the whole benefit of redemption. VIII. That that promise be not only in general signified or announced, but by the power of God be offered, exhibited, applied and sealed even, to all who use the sacraments in faith." *Examen, Pars Sec. De Numero Sacramentorum*, 21, Ed. Preuss.

*"Addendum etiam illud, quod unitas fidei et doctrinæ in Ecclesia in hoc vita non sit perfecta et numeris omnibus absoluta, quandoque enim

But judging by the same standard we find it fundamentally different in the case of Rome. She withholds the Gospel, and substitutes for it the traditions of men. She confesses seven sacraments and holds the *opus operatum*, denies the cup to the laity, teaches the conversion of the eucharistic elements into the body and blood of Christ, elevates and worships the host. In all this, from the Protestant standpoint, there is fundamental and fatal error. The Gospel is not preached according to its pure intent and meaning, nor are the sacraments administered in conformity with the word of God. Between the Romish view of the Gospel and the sacraments on the one hand, and the Protestant view on the other, there is not mere specific difference, but direct antagonism. Consequently there is no principle of unity in this part of fundamental doctrine between the two. Besides this, Rome holds a theory of the Church which makes the *form* every thing. She maintains that the Holy Ghost was transmitted from Christ through the apostles and their successors in direct line to her bishops and clergy. Consequently those only upon whom she lays her hands receive the spirit. As then no man can be a Christian whom she has not baptized, so no body of men can be a Church unless subject to her control. This confines the Church exclusively to her own external organization. But history and observation teach us that the spirit is free, and that men are regenerated and born into the kingdom of God without regard to the particular form of ecclesiastical organization, and hence that the Church is a spiritual body rather than an external one, and that so far as form and organization are concerned, she is not dependent upon episcopacy, or presbytery or democracy, but is the kingdom of Christ

inter veræ Ecclesiæ membra incidunt controversiæ, quibus sancta illa unitas scinditur. Distinguendum igitur inter *unitatem absolutam*, perfectam et dissensionis omnis expertem, quæ in Ecclesia triumphante demum habebit locum, et inter unitatem *fundamentalem*, quæ in consensione principalium articulorum consistit, licet de nonnullis fidei capitibus minus principalibus, vel de ceremoniis adiaphoris, vel etiam de interpretatione quorundam Scripturæ Locorum, controversiæ incidunt, ac talis est illa unitas quæ in Ecclesia militante locum habet, in ea enim nunquam reperitur tanta concordia, quin dissensionibus quibusdam sit permixta." Gerhard, *Loci, De Ecclesia, Sectio VII. Ad initium*.

by virtue of the unifying presence of the Holy Ghost, whatever may be the form and visible existence she may have; just as the state, which also is divine and expresses the will and order of God in secular history, may be either monarchical, aristocratic or democratic in form.

Melanchthon, elaborating and defending in the Apology the seventh Article of the Confession, says: "We say that these are one Church who believe in one Christ, and have one gospel, one spirit, one faith and the same sacraments; we are therefore speaking of spiritual unity, without which faith and a Christian character cannot exist. This unity, then we say, does not require human ordinances, whether universal or particular, to be everywhere alike, for righteousness before God, which is brought by faith, does not depend on external ceremonies, or human ordinances, and faith is a light in the heart which renovates and quickens it. To this work external ordinances or ceremonies, whether universal or particular, contribute little or nothing." That is, this unity is internal,* just as the kingdom of heaven is within and not without us. Its true bonds are not those of external confession and identical ecclesiastical structure, but faith in Christ as a personal Saviour and the witness of the Holy Ghost in the heart. External confession and ecclesiastical discipline may hold men in the *form* of unity, but they cannot bind them in love and fellowship, and in the communion of saints. They may create *organic* union, and hold men under ecclesiastical despotism, and crush the free spirit, but they cannot bring the unity of a personal assurance of salvation, of a common regeneration by the Holy Ghost, the "unity of love for Christ the common Lord, and the unity of love in Christ for all that are Christ's." This is the true unity, the unity which is consistent with the freedom of the Christian man. This is the *Unitas in necessariis*, which is consistent with the *Libertas in dubiis* and the *Caritas in omnibus*. Such unity is consistent with that diversity of tastes, convictions, education, intelligence

*"Nempe unitas, qua quid *absolute et in se* unum dicitur, competit ecclesiae illi, *interna* quidem, seu fidei et charitatis, propter contentos in ea vere credentes et sanctos, qui hac ratione inter unum sunt." Baier Comp. part III, Cap. XIII. Sec. XXV.

and psychological organization among men, which are modifying conditions precedent to all faith and action. This is a unity which gives scope for the exercise of that charity which "beareth all things, believeth all things, hopeth all things, endureth all things," and is "the bond of perfectness." This is the unity for which Christ prayed in that solemn hour of intercession for his disciples which immediately preceded the awful agony of the garden, and the unspeakable atonement of the cross. That prayer was that his followers might all be one; "as thou Father art in me, and I in thee, that they also may be one in us"—not one absolutely, but one in essence, one in love and in zeal for the glory of God and for the coming of the kingdom of Christ in every soul of man; for "as the Unity in the Blessed Trinity is undefined, unmanifested and spiritual, so is that oneness for which Christ prayed that it should ever characterize his Church, 'I in them and thou in me, that they may be made perfect in one.'"

Now what more can be demanded in order to constitute the essential unity of Protestant Christianity? The great branches of the Protestant Church have the word of God; they have and hold alike the Ecumenical Creeds; they have the same Christ as the sole and common sin-bearer of the world, the same article of justification by faith alone, the same sacraments, and what is more than all, they each have enjoyed the blessings of the Heavenly Father and have yielded the fruits of the Spirit. "*Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?*" (Acts 10 : 47.) It is nevertheless true that there are specific differences. The Lutheran Church started with the material principle of the Reformation, justification by faith and the consciousness of personal salvation, back of which is her doctrine of the love and mercy of God. Hence her theology starts properly in Anthropology, *i. e.*, in man the sinner, whose condition excited the pity of God the Heavenly Father. From this fundamental principle arises the holy mysticism of Lutheran piety, its simplicity and trustfulness as reposing in the arms of everlasting love. The Lutheran Church also assumed a cautious and conservative attitude towards tradition, preserving every thing that was not

opposed to the word of God, subsidizing the fine arts in worship, and retaining the prayers and songs of the saints, which as full, natural, immediate and unconscious, the Holy Spirit had selected and preserved as best fitted to express the longings and aspirations of the pious soul, and which had become the priceless legacy of the Church catholic.*

The Swiss Reformation started with the formal principle, the supreme and absolute authority of the Holy Scriptures. She cut loose entirely from tradition, and admitted nothing which could not be established from the Scriptures; thus separating herself completely from the liturgical life of the Church. Her theology accordingly started from, and preserved a legalistic, or juridical spirit, the presence of which has always been manifest in her worship, her morality and in the Christian experience of her members. Falling early into the powerful hands of Calvin, the formal principle was saved from utter extravagance, and brought into closer harmony with the material principle. The Church of England started with prelacy and a *defensor fidei* in the person of the King, and sought at first mainly to correct the practical abuses of Rome. It then fell under strong Lutheran influence, and subsequently under the Zwinglio-Calvinistic, retaining in large part the polity of Rome. Hence the Church of England is eclectic, exhibiting marked features of Romanism in organization and government, of Lutheranism and Zwinglio-Calvinism in doctrine, with a moral development which is unlike either. Theologically she can hardly be said to have a tendency in any direction. She has furnished an easy passage to Romanism; while within her fold have originated some of

*Perhaps the most difficult question in historical and polemical theology is, What is the precise difference in ground-view between the Lutheran and Reformed systems? The question is usually answered by reference to the material and formal principles. That difference, however, is only relative. Vid. *Hagenbach Hist. Doct.* Vol. II, p. 140, et seq. Wuttke, a Lutheran, has given a fine exposition of the *ethical* difference, which closes: "Such are the differences which, while they indeed manifest a general ethical antithesis of the two forms of doctrine, yet in fact constitute only two corresponding and manifoldly-complementing, but not mutually excluding phases of the same unitary evangelical consciousness,"—*Christian Ethics*, Vol. II. p. 243 et seq.

the most powerful protests against ecclesiasticism and uniformity.

But do these differences destroy the unity of Protestant Christianity? Nay, verily! They affect the outward form of the *Church*, but they do not constitute the inner life of *Christianity*. The inner life is constituted by the "one Lord, one faith, one baptism, one God and Father of all." Consequently, notwithstanding these differences, we still find the fundamental principals of unity, namely, concord and harmony in the great essentials of doctrine and life. And not only so. We find that the various Confessional Churches are all controlled by the same great idea, and point to the same great end, namely the salvation of men and the glory of God.

Now the fundamental principles of unity are not violated, though there be variety in the parts, provided all the parts lead to the same result. In a book it is expected that each chapter will be different from every other, but that they all shall contribute to the elucidation of the leading idea. In architecture, unity is preserved if there be such a combination of parts as will constitute one whole. So with the Church. Specific differences do not invalidate the fact of unity, but rather constitute a part of its features, since unity is a *spiritual* quality, and is more comprehensive and widely identifying than merely external resemblance. Uniformity constitutes no essential part of unity, except it be in the lowest and most material sense. You may have before you a heap of stones all cut and squared to the same exact shape, and yet no one would discover unity in any high and inspiring sense; but when these stones are built up into a great cathedral, with foundations and walls and spire, we stand before the mighty structure with wonder and admiration, utterly oblivious of each stone which contributed its necessary part to the great idea. So with the different denominations of Protestantism. Each may be beautiful and may have the elements of strength and grandeur, but they are only so many goodly stones which the divine hand is building into the great temple of truth. When that temple shall be completed, with its cap-stone laid in heaven amid the alleluias of

saints and angels, it will be the glorious Church of Jesus Christ, and will fill the universe with the praises of the mighty architect. In this Church no one will see blemish or discord or want of harmony, but one ruling idea, to which all the elements have been made subservient, and wherein each element will be forgotten in view of the one grand whole.

But so long as the Church is in a state of development, and her members see and know in part only, no organic union can be reached which is consistent with the freedom of the Spirit, and yet the fulness of the Church may be reached and enjoyed even in this separated condition of Protestantism, for as Martensen has said: "It is true only in lifeless mechanical things, (*e. g.*, a ring or a chain), that the whole cannot be had without having all the parts. In living organic objects, it is very possible to have the whole without having all the parts." This results, in the case of Christianity, from the fact that a *fides implicita* often holds in an unconscious and undeveloped condition every principle and every doctrine that is set forth in the Creed with definiteness and distinctness of form. Hence as in each confessional Church, within certain limits, men regard each other as brethren, who do not have the same explicit faith on all points of doctrine, but whose *fides implicita* embraces the fulness of the Gospel, and thus becomes a *fides salvifica* without dangerous and fanatical errors, so the different confessional churches of Protestantism, though they may not all hold the identical "*form* of sound words," or may not all agree in every statement of doctrine according to a *fides explicita*, yet they may all be in the unity of the faith according to a *fides implicita* which embraces the great leading features of the Gospel and the historical faith of the Church in regard to the teaching of the Gospel, and which protests against the errors of Rome. This gives a unity which subordinates the form, but exalts the Spirit, and as the Spirit is the informing and organizing agent of the Church, and is *free*, we must conclude that where the Spirit is, there the Church is.

Here now we might take leave of this subject. We have endeavored to show the Essential Unity of Protestant Christianity. The leading features of the great Protestant denominations are

practically identical, the pervading spirit is one, the ruling idea is one. We must however add a few reflections :

1. What becomes of the taunt so often made by Romanists and infidels alike that Protestantism is in a divided condition, and is made up of antagonistic elements ? It is not uniform, it is not organically united ; there is even different tendencies ; and yet Protestantism embodies a higher internal and essential unity than Rome does, notwithstanding the oneness of her form. Hence it cannot be said truthfully that there are so many different Protestant Churches, when Protestantism is looked at in reference to those things which condition the growth and preservation of the Church, viz., sound doctrine and the presence of the Holy Ghost, but rather that the Protestant Church is one, though separated into many parts, and subject to many rivalries and misunderstandings, which, however, if we draw a conclusion from the entire history of Christianity, could not be avoided by having the same form of government, nor by adopting the same identical articles of faith, for it is a notorious fact that a very large proportion of the sects and heresies in the Church have arisen from the attempted enforcement of some principle of external unity.

2. Some affect to deplore controversy. Protestantism was born of controversy ; its life has been maintained by controversy, and when it repudiates controversy, its life will depart, and the Protestant Church will settle down into the condition which Rome reached at the beginning of the sixteenth century. Now controversy means, or at least ought to mean, an earnest search after and defence of the truth. A *Christian* controversy can mean nothing else. When Protestantism becomes indifferent to the truth and does not seek to know and to establish the whole truth, then she is nigh unto death. Sometimes, to be sure, controversy becomes bitter and personal ; but then the best things that God ever made are liable to abuse. When controversy becomes a low carping criticism, or attacks the person and not the principle, then it has ceased to be *Christian*. But we are happy to believe that the old days of the *rabies theologorum* are numbered, and that a new era has dawned, with a milder warfare, an example of which was set by our

Lutheran fathers at Augsburg, but which, alas! was soon forsaken by some of their descendants. But it is only by a controversy that seeks only the truth and spares only the truth, that the Church and her theology can be kept from stagnation. The fulness of the truth may not be on any one side; nor has all truth yet been discovered, and even when truth is discovered, it has many bearings and consequences. It is the duty of the Church and her theologians to trace out these and to give them their proper place in the great temple of truth. Such indeed has been the actual result of controversy in the Protestant Church. Truth has been discovered, and the discovery of the truth has led to a closer and stronger unity of Protestantism, and the walls of Jerusalem and the temple thereof have been built higher. Hence only a sickly sentimentalism, or a careless indifferentism, can deplore a truly Christian controversy. For "certainly," says a great writer and thinker, "since the era of the Reformation and of printing, since men have thought freely and uttered themselves without restraint, since instructed public sentiment has been the only arbiter, no heresy has arisen in the Church comparable in its wide-spread disasters to that, for example, which called for the Council of Nice." Controversy, moreover, is in accordance with that fundamental principle of Protestantism first enunciated at Spires in 1529, that in matters pertaining to the honor of God and the salvation of souls, the minority is not bound by the decision of the majority. It is in harmony also with that other principle of the Reformation that no Scripture is of private interpretation, and hence we believe that no greater misfortune could befall the Protestant Church than that she should become indifferent to the truth, or should cease to contend for it, or to follow after until she has apprehended that for which she is also apprehended of Christ Jesus.

3. There are some over-sanguine unionists. Organic union is not necessary to the highest unity of Protestant Christianity, since this unity is a spiritual quality and does not consist in outer forms, nor in the observance of the same ceremonies, but in having the same Gospel, the same Sacraments, the same Spirit and the same aim. Now there are differences in the var-

ious forms of Protestantism which cannot be made to blend by ignoring them, but by recognizing them and providing a higher law under which to group them as varieties of the same species—varieties which are distinguishing and differentiating, yet so far agreeing in common attributes as to preclude distinct specific conceptions in ecclesiastical classification. These differences, moreover, are sufficient fully to justify the maintenance of separate organizations for both worship and work. Two cannot walk together unless they agree. The Episcopal Church is governed by bishops, and has a rich and imposing ritual which is dear to the hearts of her members, and is the principal means through which the prayers and aspirations of her saints reach a throne of grace. The Calvinistic Reformed Churches have separated themselves in worship from history, and from the recognition of the Spirit's presence in the development of a true catholic tradition which embodies the elements of primitive Christianity as it was propagated during the middle ages,—the result of the undue prominence given to the formal principle. The Lutheran Church will always feel justified in holding fast to her material principle, which gives her the witness of the Spirit and the personal assurance of salvation, and by which she realizes the fulness of the Gospel in Christ, and which leads her on to believe that in Baptism her children are born of water and of the Spirit, and that in the mystery of the Holy Supper she enjoys the personal presence of her Lord; nor can she surrender her Catechism, which even a Reformed theologian has called "truly a great little book, with as many thoughts as words;" nor can she forego her liturgical service in which she combines the freedom of extemporaneous effort with those prayers and songs of the saints which have become the precious inheritance of the whole Church catholic. These are differences which cannot be reconciled in one organic body. They have existed from the beginning of Protestantism, and have become identified with the histories of the great branches of the Protestant Church, and cannot now be violently torn from the members without doing injury to the whole body of Protestantism. They may all exist side by side without conflicts and antagonisms, and without trespassing on the rights

of one another, assured that as we see eye to eye and face to face, the truth will prevail, and the fittest will survive. But this result cannot be brought about by ignoring our differences, but by recognizing them, by understanding them and by searching in ourselves and in others for the truth, conscious that "we have not yet attained, neither are we already perfect," accepting always the principle "that nothing shall pass for truth which cannot stand the final test of the word of God and the mind of man freely investigating in the liberty wherewith Christ makes us free." By charity, by intercourse, by coöperation, by mutual courtesy, by recognizing the presence of the Spirit in the denominations around us and the blessing of the Lord upon their work, by uniting with them in a common opposition to the antagonisms of Christianity, by joining with them in spreading the Gospel to the ends of the earth, we can draw closer the bonds of Protestant unity, always keeping subordinate the question of organic union, as a thing not to be completed until the Church's development is completed, that is, at the end of the world. But meanwhile we can "keep the unity of the Spirit in the bond of peace," knowing that there is "one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in all."*

*Vid. Martensen, Dogmatic, p. 347-8.

ARTICLE II.

THE TRANSLATED PORTIONS OF LUTHER'S WRITINGS.

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Whilst the extraordinary services of Luther to the cause of evangelical religion, are at the present time more generally recognized among Christians than ever before, whilst his name is more frequently mentioned, his merits more highly extolled, his character more correctly understood, his claims to universal admiration more cheerfully acknowledged; whilst more books concerning him, more laudatory review articles, and more eulogistic orations have been written in the English language in the past twenty-five years than in the preceding one hundred, yet it seems strange that none of his modern ardent admirers have translated any of his more important writings. It is a fact that not a single translation of any portion of his voluminous productions, excepting his treatise on the sacraments, his catechisms and some of his hymns, have ever been furnished to English readers by Americans and a very few, as will be seen below, by Englishmen, for the past twenty-five years. The latest contribution of this character, as far as we know, appeared in London some years since.

The almost enthusiastic admiration of this wonderful man has been acquired by the perusal of some of his popular biographies or the hearing of some high-wrought eulogy. D'Aubigne's interesting and rather dramatic book has been the chief means of introducing him to the acquaintance of the American reading public, outside of our own communion. Indeed, many of our own people not acquainted with the German are also indebted to the same author, but more particularly to the annual Reformation sermons preached by all our truly loyal ministers.

It has been thought that it would be interesting to many persons to see a list of his translated writings, gathered from all accessible sources and which is presumed to be proximately correct.

They are inserted in the order of the publication of the translations and not of the dates of the originals, as far as could be ascertained.

A Boke made by a certayne great Clerke, agaynst the new Idole and old Devyll, which of late time in Misnia should have been canonized for a Saynte, imprinted by me Robert Wyer, 1534. 8vo.

This is one of Luther's numerous invectives against the canonization of Benno, Bishop of Meissen, who died in 1106. Strenuous efforts were made by Duke George to have his name inscribed upon the list of the Saints and to this end, as early as 1516, Emser had published the legend concerning Benno. Some doubts of his qualifications still remained but they were finally removed and he was solemnly canonized in Meissen on June 16, 1524, by Pope Adrian, as the patron saint of the territory. Luther protested vehemently against the act, and a violent controversy grew out of it. Luther said "Pope Adrian had burned real Saints in Brussels and now he was going to elevate Benno, yea, the devil himself, as a substitute." He proved from history that Benno had been a murderer and an associate of Antichrist, and was not fit for this distinguished honor.

The whole history of this affair is interesting and the manner in which Luther treats it, but we have not room here to give it.

An Exposition of Ps. 23, translated from the German by Miles Coverdale, Lond., 1537. 16mo.

This exposition as some others, was made during meals in company with his friends. Copious notes were taken by Deacon Rörer, which were published in 1536.

The Dysclosyng of the Canon of the Popysh Masse, with a sermon of the Great Blasphemi agaynste God whych the Papystes daylie do use reading this antichristian canon in theyr Masses. Imprinted by me H. H——. Small 8vo. (without date, probably about 1545. *Very rare.*)

This book was written as early as 1522 and makes a fearful exposure of the abuses of public worship. It was first published in Latin, but a German translation soon after appeared. It is addressed to his "Dear Brethren, the Augustinians at Wittenberg." It had a wonderful effect in opening the eyes of multitudes to the enormities of popery. It closely followed the publication of his book "On Monastic Vows," which had also created an immense excitement.

The true Hystorie of the Christian Departynge of the Reverend man Doctor Martyne Luther, Collected by Justus Jonas, M. Coelius and John Aurifaber, which were present thereat; translated into English by Johan Bale, 1546. 18mo.

This is not, properly speaking, a work of our Reformer, but as it contains his prayers upon his death-bed, his pious utterances, devout ejaculations and whole dying experience, it was thought it should be here introduced.

This death-bed scene may be found narrated in most of the larger biographies of Luther, and has often been printed separately, with the funeral sermons of these men and that of Melancthon preached at Wittenberg. A good modern translation of this little book would be serviceable to the Church.

A right notable Sermon made by Doctor Martyne Luther vpon the Twentieth chapter of John, of absolution, and true Vse of the Keyes, full of great comfort. In the which also it is intreated of the mynsters of the Church and of the Scholemaisters what is dune vnto them, and of the Hardnes and Softenes of the Harts of Menne. Ippeswich by Antony Scoloker, 1548. 8vo. This was translated by Rychard Argentyne. Ends on c. 8.

This volume, as will be observed, contains a variety. The exposition of the 20th of John was written in 1530, but not published until after Luther's death under the editorial care of his friend Cruciger. His treatise on the keys was written in 1530. It is founded on Matt. 16 : 19 and 18 : 18.

A fruteful and godlie Exposycyon and Declaration of the Kyngdom of Christ and of the Christen Lyberie, made upon the words of the Prophet Jeremye in XXIII. chapter; with an Exposycyon of the VIII. Psalme, intreating of the same matter, newly translated out of the high Almayne along with a Sermon of Urbanus Regius. Imprinted for Gwalter Lynne, 1548. 8vo.

I can find no title corresponding to the first book here mentioned among his writings, and judge that it is a compilation from some other works.

His exposition of Ps. VIII. was made after a meal with his friends, like that of Ps. 23. It was published some time after his death from Rörer's notes.

On the chief articles of the Christian Faythe. 1548.

These are sermons preached at Schmalcald on the Creed.

A briefe collection of all such textes of Scripture as do declare ye most blessed and happie estate of them that be vysseted with syckness and other visitations of God, and of them that be departynge out of this lyfe,

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with most godly Prayers and general Confessions verie expedient and mete to be read to all sicke persons, to make them wyllinge to die. Whereunto are added two fruitful and comfortable Sermons of Martin Luther verie mete also to be read at the Burialles, Lond. 1549. 4to.

This selection of texts, of which the above title gives a full description, was made during the meeting of the Diet, 1530.

A Copy of the letters wherein the most redouted and mighty Prince, our soverayne lorde Kyng Henry VIII. * * made answer unto a certain letter of Martyn Luther, sent unto him by the sayme and also a copy of ye foresayd Luther's letter in such order as hereafter followeth. Imprinted at London in Flete street by Richard Pynson * * (no date.)

The preface fills the first fifteen pages and Luther's letter the next seven pages. The answer of King Henry occupies the rest of the volume.

This tyrannical despot, who subsequently dissolved the connection between the Church of England and the papal chair, that he might himself be the absolute ruler, was yet at this time (1521) an ardent defender of the unity of the Catholic Church and of obedience to her. Shortly before the end of the Diet of Worms, he wrote to the emperor Charles urging to exterminate the Lutheran heresy with fire and sword. Afterwards he himself appeared on the arena as a writer against Luther. He wrote against him a vindication of the church doctrine of the sacrament, as well as of indulgences and of the papal sovereignty, which he put forth as a refutation of Luther's book on the Babylonish Captivity. It was published in 1521. He is fearfully severe against his adversary. He calls him an outrageously arrogant fellow, a child of satan, a wolf from hell, and employs numerous other phrases of a like calumnious character. He says that Luther's heart is full of noisome gall of which his mouth is constantly running over, and his ungodliness is so devilish that no tongue can express it or pen describe it, and yet that he is a mere bag of wind which cannot even shake a reed. He does not aim at a reformation of Luther's character by his vindication, for he would sooner expect an African to change his skin; Luther, that lost sheep, is already sticking fast in the devil's gullet and still now and then bleats forth the most loathsome clamors against the pious shepherds, who pity his lost condition.

The king dedicated this book to the pope, Leo X, and se-

cured what he wanted, the title of Defender of the Faith. The pope proclaimed this act to the whole Christian world in a bull, and favored all who would read the royal book with ten years absolution.

Luther's reply appeared in July 1522. It is a masterly vindication of scriptural truth against all human authority, but it is disfigured by most opprobrious epithets and personal abuse. It grieved his friends most deeply and did not help his cause. The king himself, in a letter to the Elector Frederick, complained of the insults with which "this rascal of a monk had befouled him." His design was to induce the Elector to punish Luther, his subject, for his diabolical audacity in daring to write against a royal personage in this style. The Elector in reply expressed his regret that any thing unpleasant to his majesty had been written but declined taking any active part in the contest, and hoped that a council to be held in the near future would decide all these controverted points. He also reminded the king of an expression in his own book, according to which he "did not think it very becoming in him to engage in controversy with such a man or to quarrel with a fool or to be so foolish as to be vexed at the insane ravings of a madman." This settled Henry and the matter was dropped.

A Sermon concerning the Coming of our Lord, by John Dage. Lond. 1570. 8vo.

A Exposition of Ps. 130, by T. Potter. Lond. 1570.

A Exposition of Solamon's Booke, called Ecclesiasticus, the Preacher. Lond. 1573.

His lectures on this book were given in 1526, which cost him much study and exertion. The perverted and monstrous expositions of it by former writers rendered it a particularly difficult work. The observations it embraces upon the problem of human life in general and of the Divine Providence over all, excited his deepest interest. He aimed at making all its moral lessons useful for private and domestic life, as well as for human government. Melanchthon was at that time helping him in a translation of the book and Luther was very anxious to publish his exposition, for he said that he never had been so desirous of any thing as this, because he had found it to be so useful. But when he heard in 1528 that Brenz was about issuing a commen-

tary on the same book, he "cheerfully" withdrew his own and even wrote a preface to Brenz's edition, in which he expressed his fullest confidence "in this highly God gifted man." Subsequently some of his friends, with his consent, prepared their notes on his lectures for publication and printed an edition in 1532.

A Commentarie of Doctor Martin Luther upon the Epistle of St. Paule to the Galatians, first collected and gathered word for word out of his Preachynge and now out of Latin faithfully translated into Englishe for the unlearned, Lond. 1575. 4to. This is the first English edition and no translator's name is given.

Walchius states that Protestants and Catholics have both concurred in their commendations of this work, and Erasmus is recorded to have said of Luther's Commentaries in general, "There is more solid divinity contained in one page than could be found in many prolix treatises of schoolmen and such kind of authors." Quarto editions were published in London in 1575, '76, '77, '80, '88, 1616, '44, 1747 and 1760, fol. with life by Er. Middleton, 1807, 1809, 1810 with portrait of Luther. In Edinburg 1822. London 1833—reprinted Lond. 1843, '50, '60.

There is an American edition by Salmon Miles, 1837, containing Tischer's Life of Luther abridged and a sketch of Zwingli, also an essay on the Reformation by Prof. S. S. Schmucker.

This English copy is not the complete book as in the German of Luther; many of the more distinctly Lutheran paragraphs and pages being omitted altogether. Not a few of our Lutheran books have been thus garbled by translators and compilers, and we wish we were not compelled to say and sometimes too by men calling themselves after our name.

A Commentarie upon the fiftene Psalms (Ps. 120-134) called *Psalme Graduum*, or *Psalms of Degrees*, translated by W. Bullinger, Lond. 1577, another edition 1615, 4to, and another 1819, 8vo, in which among many other interesting subjects, the scripture respecting matrimony is explained and defended by that eminent reformer and champion of the faith, Martin Luther. Lond. 1819. This edition is prefixed by an historical account of the monastic life and particularly of the monasteries of England.

He lectured upon these Psalms from the year 1531 to the end of 1533. The name *Psalms of Degrees* he thought was de-

rived from the probable fact that they were sung by a choir of Levites in an elevated place during worship. These comments were published from notes written out by Veit Dietrick.

According to tradition these Psalms, being fifteen in number, were sung upon the fifteen steps which lead from the Court of the Women to the Court of the Men in the temple.

We have two sermons on matrimony, one preached in the book mentioned above and the other, not possessing, we do not know which is meant.

A very comfortable and necessary Sermon in these our dayes, made by the Rt. Rev. Father and faithful servaunte of Jesus Christ, Martin Luther, concerning the Comynge of our Saviour Christ to Judgment and the Signes that go before that last daye * * now newly translated out of the Latin into English and something augmented and enlarged by the translator, with certain notes in the margent. Lond. 1578. 8vo.

Martin Luther on Isaiah IX, 2, 7, being a Prophecie of Christ, wherein the Conquest of Christ and his members over Sin, Death and Sathan is declared. Lond. 1578. 8vo.

A Prophecie out of the nienth chapter of Esaie with a fruitful and godly Exposition, translated by C. Seton. Lond. 1578. 16mo.

In 1534 he continued to preach in his own house to the end of the year. But also occasionally in the city church, especially on festival occasions, thus we have no less than six Christmas sermons of the year 1532, founded upon Is. 9 : 2-7.

A Treatise touching the Libertie of a Christian man, translated by James Bell. Lond. 1579. 16mo. 1636. 4to.

There is another anonymous translation of this book, "published by John Bydell," without date.

This was written as early as 1519, just the year after he had declared to the pope (Leo X.) his readiness "to fall down at his feet and to hear his voice as that of the speaking Christ." He had changed his mind considerably when he wrote this short treatise, and it is amazing to what a deep insight into spiritual things he had already attained.

That his readers might thoroughly know what a Christian man is, and what that liberty is which Christ secured for him and of which the apostle speaks so frequently, he lays down two propositions: "A Christian man is a free master over all things and subject to nobody: A Christian man is a bound servant to all things and subject to everybody."

These two propositions are evidently based upon 1 Cor.

9 : 19: "For though I be free from all men, yet have I made myself servant unto all." There seems to be a contradiction in these words, but the duplex nature in a Christian man must be recognized, first, the renewed, internal spiritual man, and the old, external carnal or corporeal man. With this distinction, he proceeds to discuss this Christian liberty on the one hand and Christian servitude on the other. He treats it in a masterly style and goes down to the very depths of the human heart. Such rich, instructive, Christian experience, such a saintly familiarity with divine things, such a sanctified nearness to God, is seldom met with in the writings of uninspired men.

The conclusion of the whole is this: a Christian man lives not for himself, but for Christ and his neighbor; for Christ through his faith, for his neighbor through his love. Through his faith he rises above himself to God, from God he sinks again below himself through love and yet continues always in God and divine love.

This treatise followed immediately after the publication of the controversial writings, entitled, "The Address to the Christian Nobles, and The Babylonish Captivity." The three together, in the estimation of competent judges, must be regarded as the principal reformation writings of Luther.

Special and chosen Sermons of Doctor Martin Luther collected out of his writings and preachings; Englished by W. G.(ace), Lond. 1778.

A right comfortable Treatise, containing fourtene Points of Consolation for them that labor and are laden; written to Prince Frederick, Duke of Saxonie, he being sore sicke, thereby to comfort him in time of his great distrese, Englished by W. G.(ace), Lond. 1578. 8vo.

The severe sickness of his Elector in 1519 as well as the request of Spalatin, gave occasion for one of Luther's most thoughtful and original practical treatises. As Christ of his merciful love has told us that he regards all kind services rendered to the suffering brethren as done to himself, so said Luther, "I feel bound to do all the good to my neighbor and at the present time particularly to my civil ruler." Upon this he wrote this Book of Consolation for the benefit of the Elector and for all who are grievously afflicted.

It is divided into two Tables, each of seven contemplations. Seven relate to the evils with the view of which God would

console us, and seven refer to the Blessings or Good Things which He sets before us. Hence he gave them the Greek name *Tessaradekas*, which means fourteen. He aimed at substituting these for the fourteen so-called *Helpen in Trouble*, that is, the fourteen saints, to whom the superstitious people resorted in all their sorrows. The seven *evils* which we are to look upon he distinguished in a very peculiar way as follows: We have an evil *in us*,—the worst of all a wicked heart, the perfect sensation of which would be intolerable agony, but God deals gently with us and has made provision for its removal. We have many evils *before us* in the future; we would be always apprehending the dreadful consequences of them, if God had not come to our relief. We have evils *behind us*, in the past; the Lord has been with us when we could not have rescued ourselves out of these sorrows; why should we not now believingly commit all our cares to his hands? *Below us* we have hell, but God has hid his face from our sins and we should praise him in every affliction. If we look *to our left*, we discern an evil which is the crowd of ungodly opponents who might do our souls harm, but God will not permit them. We must look *to our right* upon our friends, who suffer the same as we; upon the saints, who are examples to us in suffering; we are God's children yet, even if we are chastened. Finally, we lift our hearts *above us* to the crucified Christ, the Head of all sufferers, whose blood keeps away the destroying angel and whose own agonies sweeten all sorrows, even death itself.

The second table consists of seven *Blessings in us*, which are the bodily, especially spiritual exhibitions of divine love, which we enjoy in believing God's truth; *before us*, the hope of a better future; *behind us*, God's guiding and preserving providence; *under us*, seeing and avoiding the terrible calamity of the condemned; *to our left hand*, in looking upon our present enemies and remembering how much more blessed we are than they; *to our right hand*, where we see the communion of the saints, our brethren and friends, and finally *above us*, where we see Jesus, the risen Lord of glory.

Thirty-four special and chosen sermons of Dr. Martin Luther, on the difference between Faith and Works, Law and Gospel, &c. Englished by W. G.(ace) Lond., 1578.

There is another volume of thirty-four sermons, with the title, *Sermons on the most interesting doctrines of the gospel*, by Martin Luther, London. James Duncan, 1830.

The translator's name is not given. Some of these sermons are included in other selections from Luther.

A singular and fruitful manner of Prayer, vsed by Doctor Martin Luther, paraphrastically written on the Lord's Praier, Belief (Creed) and Commandments. Lond. 1581.

This was prepared in 1520, upon the ground of previously published expositions of the same subjects.

A Commentarie or exposition upon the two epistles generall of Saint Peter and that of Saint Jude, first faithfullie gathered out of the Lectures and Preachings of that most worthie instrument in Godde's Church, Doctor Martin Luther, and now out of Latine, for the singular Benefit and Comfort of the Godlie, familiarly translated into Englishe by T. Newton, London, 1581. 4to.

At that time (1522) it appears that Luther regularly preached upon whole books or epistles of the Scripture, on Sunday afternoons and also at the week day services. Thus in the course of this year and subsequently he expounded these three epistles. His pupils and friends took notes, which they submitted to his review. The first epistle of Peter was published early in 1523, and the Second of Peter and of Jude, the year after.

His exposition of First Peter is specially rich and animated, and he calls it "one of the most noble books of the New Testament." He did not withhold his doubts of the authenticity of Second Peter; he stumbled at the expression in Chap. 3 : 9 that "God was not willing that any should perish," which, with the views he then held on predestination, he could not reconcile with the decrees of God respecting the salvation of some and the damnation of others; he still, however, believed that it was not the less on this account written by Peter, who here "fell a little below the apostolical spirit," but only out of a condescending regard for weaker brethren. He questioned the apostolic origin of the epistle of Judas in his sermons as well as in his introductions to the New Testament.

Martin Luther's Preface to the Epistle to the Romans, translated by W. W. Lond. (n. d. about 1574).

This contains an admirable treatise on the main points of the Gospel and has been frequently reprinted.

Every day's Sacrifice, wherein are comprehended many comfortable Prayers and Meditations very necessary for all Christians, also many Comforts for the Sick, which are afflicted with a sight of their Sins and the terrour of death. Written by Doctor Martin Luther, a little before his end, with most true Comforts out of the Holy Scripture of the knowledge we shall have of one another in the world to come. Translated by W. R. S. Black Letter. Lond. 1614. 4to.

Brief abstract of Luther's Commentary on Galatians. Lond. 1643.

The Prophecies of the incomparable and famous Martin Luther, concerning the downfall of the Pope. Lond. 1664. 4to.

Another edition of this work appeared in 1684, to which is appended "the remarkable prophecy of Musculus to the same effect." Collected by R. C., Lond.

Martin Luther's Sermon on the Angelles. (No date or place.)

A fruitful Sermon concerning matrimony. (No date.)

His first sermon on this subject, for there are several, was written in 1520 and is founded on John 2 : 1-11. It was published by his friends without his knowledge and he was so much dissatisfied with it that he issued it in an improved form. Its design is to give simple Christian instruction upon the subject, without entering upon the discussion of the relative value of marriage or celibacy. But it shows a high appreciation of this moral condition and of its results, in comparison with those works by which men seek honor and sanctity in the Church.

Another sermon on matrimony preached in 1523 has been translated. In this he severely assails the immoralities of the monks and priests and maintains the divine right of clerical marriage.

Colloquia Mensalia, or the familiar discourses of Dr. Martin Luther at his table, which in his life time he held with learned men, such as were Philip Melanchthon, Casparus Cruciger, Justus Jonas, Vitus Demetrius, (Dietrich), Paulus Eberos, Johannes Fosterus, Johannes Bugenhagen, and others containing questions and answers touching religious and other main points of doctrine, as also many notable histories and all sorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions and Instructions, collected first together by Dr. Antony Lauterbach, and afterwards disposed into certain Common Places, by John Aurifaber, translated from the high German into the English tongue, by captain Henry Bell, Lond. 1652, Fol. with portrait of Luther, by W. Tretheven.

The history of this book is almost as extraordinary as its contents and our readers will be pleased with the following extracts from the Preface :

"I, captain Bell, do hereby declare both to the present age,
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and also to posterity, that being employed beyond the seas in State affairs divers years together, both by king James and also by the late king Charles, in Germany, I did hear and understand, in all places, great bewailing and lamentation made, by reason of the destroying and burning of above four score thousand of Martin Luther's books, entitled 'His Last Divine Discourses.'

"For after such time as God stirred up the spirit of Martin Luther to detect the corruptions and abuses of popery, and to preach Christ, and clearly to set forth the simplicity of the Gospel, many kings, princes and states, imperial cities and Hans-towns, fell from the popish religion and became protestants, as their posterities still are, and remain to this very day.

"And for the further advancement of the great work of reformation then begun, the aforesaid princes and the rest did then order, that the said Divine Discourses of Luther should forthwith be printed; and that every parish should have and receive one of the aforesaid printed books into every church throughout all their principalities and dominions, to be chained up, for the common people to read therein.

* * * * *

"But it afterwards so fell out that the pope then living, viz., Gregory XIII., understanding what great hurt and prejudice he and his popish religion had already received, by reason of the said Luther's Divine Discourses and also fearing that the same might bring further contempt and mischief upon himself and upon the popish church, he therefore, to prevent the same, did fiercely stir up and instigate the emperor then in being, viz., Rudolphus II., to make an edict throughout the whole empire, that all the aforesaid printed books should be burnt; and also, that it should be death for any person to have or keep a copy thereof, but also to burn the same; which edict was speedily put in execution accordingly; insomuch that not one of all the said printed books, nor so much as any one copy of the same, could be found out nor heard of in any place.

"Yet it pleased God, that anno 1626, a German gentleman, named Casparus Van Sparr, with whom, in the time of my staying in Germany, about king James' business, I became very

familiarly known and acquainted, having occasion to build upon the old foundation of a house, wherein his grandfather dwelt at that time, when the said edict was published in Germany for the burning of the aforesaid books; and digging deep into the ground, under the said old foundation, one of the said original was there happily found, lying in a deep obscure hole, being wrapped in a strong linen cloth, which was waxed all over with bees-wax, within and without; whereby the book was preserved fair without any blemish."

The captain then continues to say that this gentleman fearing it would be discovered by the authorities that he had this forbidden volume "in his custody" and apprehending the consequences, "sent the said original book over hither into England unto me, knowing that I had the high Dutch tongue very perfect." This gentleman also earnestly entreated the captain to translate the "said book" and he then proceeds:

"Whereupon I took the said book before me and many times began to translate the same, but I was always hindered therein, being called upon about other business. * * Then about six weeks after I had received the said book, it fell out, that I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed all in white, having a long and broad white beard hanging down to his girdle steed, who taking me by the right ear and spake these words following unto me: 'Sirrah! will not you take time to translate that book which is sent unto you out of Germany? I will shortly provide for you both place and time to do it, and then he vanished away out of my sight.'

"Whereupon being much affrighted, I fell into an extreme sweat; insomuch that my wife awaking and finding me all over wet, she asked me what I ailed? I told her what I had seen and heard; but I never did heed nor regard visions nor dreams, and so the same fell soon out of my mind."

A fortnight after, the Captain was arrested and thrown into prison "without shewing me any cause at all wherefore I was committed." The real cause was his pressing the Lord Treasurer for arrears of pay. He was kept ten years in prison, five

of which he spent in translating this book, and he says, "Here I found the words very true which the old man in the aforesaid vision, did say unto me: 'I will shortly provide for you both place and time to translate it.'"

Dr. Laud, Archbishop of Canterbury heard of the book and borrowed it but would not return it for two years, until he was threatened with a complaint to Parliament. He however sent Captain Bell "forty livres in gold."

The House of Commons having heard of the book, had it examined by competent judges and on the 24th of February, 1646, "did give order for the printing thereof."

Hazlitt in the Introduction to his own translation, gives us the following information:

"The contents of the book themselves were gathered from the mouth of Luther, by his friends and disciples and chiefly by Antony Lauterbach and John Aurifaber (Goldschmidt), who were very much with the reformer towards the close of his life. They consist of notes of his discourses, of his opinions, his cursory observations, in the freedom of private friendship, in his walks, during the performance of his clerical duties and at table. * * They were with him at his uprising and his down lying; they looked over his shoulder as he read or wrote his letters; did he utter an exclamation of pain or of pleasure, of joy or of sorrow, down it went: did he aspirate a thought above breath, it was caught by the intent ear of one or the other of the listeners and committed to paper. * * Filled with the most profound respect for "the venerable man of God," they would have deemed it sacrilege to omit or alter or modify, aught that fell from his lips."

Nine editions in German and Latin were published between 1566 and 1580 (fourteen years) and numerous editions have appeared since.

The authenticity of many of these "*Colloquia Mensalia*," has been questioned, and those desirous of informing themselves thoroughly upon the subject, are referred to Amer. Bib. Rep. 3d, §3, 553, Retrospec. Review, v. 283, and to my article in QUARTERLY REVIEW.

The only other English translation is that by William Haz-

litt, 1848, who omits many of the repetitions of the original work and "some of the more improbable *Facetiae*."

An American edition was issued at Philadelphia with the title, *Luther's Table Talk*, translated and edited by William Hazlitt, 1848, 8vo.; a new edition with life by Alexander Chalmers, with additions by Michelet and Audin, 1857.

Gratitude to God for divine teaching, with preface and notes by Edward Vaughan, Lond. 1823.

Sermons selected from Luther and Calvin, New York, 1829.

Select Works of Martin Luther; An Offering to the Church of God in the Last Days, by Rev. H. Cole, Lond. 1824-26, 8vo.

Vol. I. Contains the treatises concerning Christian Liberty; exposition of Ps. 51; Selections from the Preface to the Romans, from the Comments on Galatians and from the epistles by St. Peter and other works. Sermon on the Lost Sheep; Good Shepard; Seven Loaves; True Faith; Rich man and Lazarus; Growth of Faith and Love; The Ten Lepers; Sum of Christian Life; The Coming of Christ.

Vol. II. Exposition of John 17; Consolations for the Weary and heavy Laden; Last Words of David, 2 Sam. 23: 1-7; The Three Creeds; Lord's Prayer; Good Works; False Prophets.

Vols. III. IV. Comment on the first Twenty-two Psalms.

This same enthusiastic admirer of Luther and translator of his writings, has also furnished the English reading public with, *Martin Luther on The Bondage of the Will*; to the venerable *Mister Erasmus of Rotterdam*, 1525, faithfully translated from the original Latin by Rev. H. Cole, London.

This treatise was previously translated (1823) with preface and notes by E. T. Vaughan, Lond. 8vo.

The Creation; a Commentary on the first five chapters of the Book of Genesis by Martin Luther, by Henry Cole, D. D., Edinburg, T. and T. Clarke, 1858.

This is one of the last productions of the prolific Author and is pronounced "a rich and precious mine of sacred wisdom," by him to whom we are indebted for the translation. When Luther commenced this work in 1536, he said: "This exposition I shall pore over and die over." His last work on it was performed Nov. 17, 1545, and on the 18th day of February following, he departed this life. Thus he was engaged nine years in the preparation of it, but in the mean time, he had written comments on Hosea and Joel, and published many other writings, besides doing much other reformation work.

The book is composed of Academic lectures, and it is to be distinguished from his Sermons on Genesis, which were printed

in 1528. He who desires to know the whole history of this work, and to read some eulogies upon it, will find what he wants in Seckendorf's *Historia Lutheranism*, Lib. III., §139, 140.

This work was his favorite and hence he spent more time upon his "dear Genesis" than upon any of his writings excepting the translation of the Scriptures. It has been called "the dying swan song of Luther," and is lauded by his friends of those days to the very extreme.

The Pope confounded and his kingdom exposed, by Rev. H. Cole, 1836.
A Manual of the Book of Psalms, by Rev. Henry Cole, D. D., Lond. 1837.
Selections of Sermons of Martin Luther with a history of his life, by I. C. Burkhardt, Phila. 1834, 12mo.

The Life of Martin Luther, gathered from his own writings, by M. Michelet
* * translated by G. H. Smith. American edition, New York. 1846.
12mo, pp. 314.

Jules Michelet is one of the most eminent French writers, and besides his great historical works he is the author of those charming books, "The Sea," "The Bird," "The Insect," "The Priest and the Family," and others.

The first French edition appeared in 1835 but was written in 1828 and 1829. In his preface he says: "The following work is neither the life of Luther turned into an historical romance, nor a history of the establishment of Lutheranism, but a biography, consisting of a series of transcripts from Luther's own revelations. * * Throughout the work Luther is his own spokesman—Luther's life is told by Luther himself. Who could be so daring as to interpolate his own expressions into the language of such a man! Our business is to listen to, not to interrupt him. * *

"I felt * * a lively consciousness of the necessity of tracing from theories to their application, of studying the general in the individual, history in biography, humanity in one man; and this a man who had been in the highest rank of mankind, an individual who had been both an entity and an idea; a perfect man, too—a man both of thought and action; a man, in fine, whose whole life was known, and that in the greatest detail—a man, whose every act and word had been remarked and registered."

Michelet was not a Protestant but he was in sympathy with

the spirit of the Reformer, and he has thoroughly studied his character.

The Way of Life, extracted from the works of the great Reformer, Martin Luther, by Rev. J. Milner, author of the history of the Church of Christ. Lond. 1848.

Martin Luther's *Authority of Councils and Churches*, translated from the high German by the Rev. C. B. Smith, Translator of Luther's "Treatise on the Keys of the Kingdom of Heaven." Lond. W. E. Painter, 1847. pp. 219.

This book was published in 1539, during the Peace Conference at Frankfurt. It is not only the most comprehensive of all his previous writings, but more carefully and calmly composed than any. Luther himself was much dissatisfied with it when it was finished and said it was weak and verbose.

The design of it was to show the utter hopelessness of any fairly constituted council, or of any reform of the Church under its pretended head, the pope. "He treats us by the offer of a council as people treat a dog when they offer him a piece of bread at the end of a knife. When he snaps at it, they hit him on the snout with the handle." The true Church must take council of herself and let the pope slide.

He discusses the question whether a reformation could not be based upon the resolutions of the ancient Councils, and according to the teachings of the church fathers, and then treats of the first four oecumenical Councils, showing that no assemblage of men has a right to establish new doctrines. He here also gives his views of "the holy Catholic Church" which are so different from those entertained by Rome. See Köstlin's Luther II. 403.

Treatise on the Keys of the Kingdom of Heaven, translated by Rev. C. B. Smith. Lond. 1847.

The Way to Prayer, translated by S. W. Soriger. 1846. 8vo.

Luther's original title is, *Plain Directions how to pray, for a good friend, Master Peter, the Barber*. It was written in 1534 for the express benefit of a barber who freely spoke with the Reformer on religious subjects, and was a character well known to the professors. He asked Luther to give him rules for prayer and he replies: "Dear Master Peter, I give you as good as I have and how I myself pray." He tells him how he rouses himself to prayer by taking the Psalter into his chamber, or when going

to church how he recites to himself and meditates upon the ten commandments, the creed, the sayings of Christ, Paul, &c., &c., until his heart grows warm. He recommends him to begin and end the day with prayer and during the day to lift up his heart to God. He then enters into particulars concerning the use of each one of the petitions of the Lord's prayer and of the commandments, and thus of the creed and various passages of Scripture. He strongly disapproves the mere heartless recitation of prayers, but requires fixed and devout attention to every word and thought: "A good barber must fix his thoughts, eyes and whole mind upon his scissors and the hair he is cutting, and must not at the same time be gabbling and looking in another direction or thinking of something else."

The Sacred Poetry of Luther has received special attention from English translators. We have Hymns from the German of Dr. Martin Luther by the Rev. John Anderson, minister of the church of Scotland, Edinburgh, 1846, pp. 96.

The Spiritual Songs of Martin Luther, from the German. By John Hunt, Lond. 1853.

Martin Luther's Spiritual Songs, translated by R. Massie, Esq., Eccleston, Lond. 1854.

Each of these three books contain all the hymns of Luther, which have been frequently translated by different hands in England and America. Carlyle's translation of what he calls Luther's Psalm, may be found in his Critical Essays, vol. 2, in edition of 1860. See also Frazer's Mag. II., 743. Rev. M. Sheeleigh of our own Church has rendered good service in this department.

Those by Reynolds may be found in Ev. Quarterly Rev. I, 143, and a paper on Luther as a Poet and Musician by the same hand, vol. v. 97, of the same Review.

House Postils, translated by Rev. Prof. E. Schmidt and Rev. D. M. Martens, with an Introduction by Prof. M. Loy, 2 vols., 8vo., Columbus, O., 1869.

These are sermons on the subjects prescribed for the church year and adapted more particularly for house or domestic use.

Luther on the Sacraments, or, the distinctive doctrines of the Ev. Lutheran Church respecting Baptism and the Lord's Supper, containing a Sermon on Baptism, a letter on Anabaptism and his Large Confession on the Lord's Supper. Translated from the German. Henkel Press, New Market, Va., 1853, 12mo., pp. 423.

Luther's Smaller and Larger Catechisms, together with an Historical Introduction, &c., New Market, Henkel & Bros., 1852, 12mo.

The first English translation of Luther's Small (not "Smaller") Catechism, was by a clergyman of the Church of England, and now published by J. A. Wachsell, D. D., Lond. 1770, 8vo.

This little manual has been translated in this country five or six times.

The Smalcald Articles; (1537), articles of Christian doctrine which were to be admitted by our adherents at the Council, if a Council had been assembled at Mantua, or at any other place, declaring what points he could or could not abandon. Henkel Press, New Market, 1834, 8vo.

The Henkel Press had also issued translations of Sermon on Baptism; on the Lord's Supper; The Unpardonable Sin, and a few others.

Selections from Luther by Hirschfeld, Lond. 1850.

Life and times of Luther in Short Words, Sarah Crompton.

Mrs. Elizabeth Charles, Watchwords for the Warfare of life.

Letters of John Huss, with preface by Martin Luther, Edinburg, 1846.

Words that Shook the World, or Martin Luther, his own biographer, New York, 1850, 12mo.

It is believed that the above list comprises every translation into English of any portion of Luther's writings which have appeared in book form. It is possible that a few may have escaped the notice of the compiler; if there be any, he should like to hear what they are.

ARTICLE III.

THE NECESSITY OF THE ATONEMENT.

By REV. P. BERGSTRESSER, D. D., Waynesboro', Pa.

To atone signifies to be, or cause to be, at one. The separation produced by sin between God and man necessitates the atonement. As this separation concerns God as well as man, the atonement is not only a human, but also a divine necessity. The atonement therefore considered as a complete work, includes not only God's plan, but also its application to the sinner. This is the New Covenant in the blood of Christ. The atonement thus becomes pardon and justification unto eternal life.

I. DIFFERENT APPREHENSIONS OF THE ATONEMENT.

Many have been the theories as to how the blood of Christ takes away our sins. The early Church however had no speculations about it, but by the time of the third century, cavilers had introduced their objections and their corresponding theories.

Origen supposed that the death of Christ was a ransom paid to the devil. The fall brought the human race under the devil's power, from whom the justice of God would not allow them to be taken without a ransom, which was offered in Christ. Satan consented, but as he deemed Christ merely a most holy man, so he brought about the death of Christ, meaning to retain him. For such fraud God compelled him to give up all men. The great deceiver was outwitted. This theory prevailed until the twelfth century, when Abelard who opposed it, declared that "all the doctors from the days of the apostles agree in this theory." But Bernard declared that Abelard ought to be whipped and not reasoned with for opposing this theory.

Yet this theory had its ground of pure truth. Satan was taken as the power of sin and death, under which the race was

held, and from which it was, contrary to the divine order, to take man by mere arbitrary power.

But after the twelfth century this theory gradually lost ground, and another proceeding on the idea of *debt* was instituted. The author of this theory maintained that the relation of all sinful men to God is the same as that of a debtor to his creditor. Christ paid what we should have paid, or what we owed. The idea of sacrifice and offering was associated with this. The debt was sin, which could not be remitted, unless satisfaction was made. Since men were unable to do this of themselves, Christ did it for them; and God accepted the ransom, and forgave men as if they themselves had made satisfaction.

This is substantially the system of Anselm, who defined sin as a withholding from God what was due to him from man. Sin is debt. This is in accordance with Christ's definition of sin, "Forgive us our debts (*ὀφείληματα*)."

According to the divine law man owes absolute obedience to God. As this is not given, he incurs guilt or debt. This guilt or debt is not canceled by mere reformation, but demands *satisfaction*. God has been robbed of his honor in the past, and it must be restored to him in the same way, while at the same time the present and the future due to him are being given. But how is man, who is a sinner and constantly sinning, to render this double satisfaction? Yet this impossibility does not release him from his indebtedness. But now the question arises: cannot the love and compassion of God abstract from his justice come in at this point, and remit the sin of man without any satisfaction? This is impossible, because it is contrary to the divine order and holiness. Justice, indeed, is God himself, so that to satisfy it, is to satisfy God himself.

There are two ways in which this attribute can be satisfied. First, man might be suffered to lie in his moral disorder, his transgression, and to endure its eternal consequences. But this would be incompatible with man's salvation from sin. It is plain, however, that man cannot be his own atoner, and render satisfaction for his own sins. The second, and only other way in which the attribute of justice can be satisfied is by substitution or vicarious suffering. This requires the agency of

another being than the transgressor. But here every thing depends on *the nature and character of the Being* who renders the substituted satisfaction. It requires a Being who is "greater than all that is not God." An infinite value must pertain to that satisfaction which is substituted for the sufferings of mankind. But God alone is "greater than all that is not God." Only God therefore can make this satisfaction. But, on the other hand, man must render it, otherwise it would not be a satisfaction for *man's* sins. This required the Divine-Human or Godman, who can render to Deity more than all creation combined. Furthermore this theanthropic obedience and suffering were not due from the mere humanity of Christ. This was sinless and innocent, and justice had no claims, in the way of suffering, upon it. Moreover only a man's obedience, and not that of a Godman, could be required of man. Consequently this Divine-Human obedience and suffering was a surplusage, in respect of the man Jesus Christ, and might inure and overflow to the benefit of the transgressor for whom it was voluntarily rendered and endured. This is substantially the theory of Anselm as given by Dr. Shedd.

II. THE DIVINE NECESSITY FOR THE ATONEMENT.

However excellent, these theories seem to lay too little stress on the Divine necessity for the atonement. God's necessity for the atonement lies in his inherent nature and in his relation to the world, which in his infinite love he created for the manifestation of his glory. The Divine righteousness demanded atonement, in order that the divine love might freely flow forth into his rational creatures, who were formed in God's image and likeness. Man was created for God's habitation, but when sin entered into the world, when man subjected himself to the cosmical principle, the divine love could no longer have access to this human receptacle. Sin and death must first be cast out, or the divine end in creation must be forfeited. This would be unworthy of every just conception of God. Therefore God had of necessity first in himself to become reconciled to the human race, before his love could again flow forth without intermission into this human temple, 1 Cor. 3 : 16. God could not deny

himself nor the moral order in which he created man. Neither could man in himself destroy sin, and remove the divine penalty. Yet he lay under the requiting disfavor of God, with his higher consciousness filled with darkness and with the fear of death and destruction.

But the atonement must of necessity spring out of the divine love, which was also obstructed by the divine justice—not in a metaphysical, but in a moral sense. It is not meant that the atonement produced a change in God's essential relation to the world. But in a moral point of view it is proper for us to say that God himself must become a reconciled God. "The living action of God's love in his world has been hindered and stayed by sin; and consequently it hovers around the divine holiness and rectitude as a demon which has not been fulfilled in the world of righteousness; a requirement which finds expression in this, that the divine love which *must* be manifested actively, must yet remain in abeyance; that God must retain the revelation of his love in the depth of possibility instead of allowing it to flow forth freely.

The idea of atonement may accordingly be defined as the solution of a certain antithesis in the very life of God as revealed to man, or of the apparent opposition between God's love and God's righteousness. Though these attributes are essentially one, yet sin has produced a tension or apparent variance between these two points of the divine mind. Though God eternally loves the world, his actual relation to it is not a relation of love, but of holiness and justice, a relation of opposition, because the unity of his attributes is hindered and restrained."

Against the divine love, which created the world to the end of righteousness and holiness, or truth and love, stands this opposing sin and guilt of the world which calls for the requiting righteousness or justice. But as righteousness and holiness, or truth and love, are forever harmoniously one in the divine mind, and as their *relation* to man in the divine mind was at variance, divine love could not rest as it were until it could freely come forth to the help of man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life," John 3 : 16. Again: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5 : 8.

But the Incarnation of God in Christ was also a divine necessity involved in the plan of creation. "Who verily was fore-ordained before the foundation of the world," etc. (1 Peter 1 : 20.) These words are not to be interpreted in a supralapsarian sense, as though God decreed man's fall in order that an opportunity might be afforded for redemption. This would take away man's freedom and make God the author of sin. But God created man a free personality for truth and holiness, and the crown of the race was to be God incarnate in Christ; and the introduction of sin and death into the race could not turn God away from his original plan, which however can now be secured only by redemption through the blood of Christ. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth," (Eph. 1 : 10.)

But Socinians, Rationalists and Unitarians deny *the divine necessity* for the atonement, which is the same as to deny the necessity of atonement altogether. The divine necessity for the atonement they suppose would imply a change in the mind of God. To cease to be angry and to commence to love and forgive would be a contradiction of the divine immutability. It would imply that something *ab extra* had worked a change in the mind of God. Such a thought would be unworthy of God.

But the divine immutability cannot be regarded as a lifeless, deistical sort of thing; and the presence of good and evil in the world, and the variance produced by them in the history of the race, cannot be regarded as matters of indifference with a personal God.

But it has often been asked, Why could not God forgive without the shedding of blood? Why was there need of the atonement? Cannot God forgive sins and remit penalties without the atonement? We must reply, Could God deny himself? There is a law of righteousness in the conscience, which has a divine and a human side (*con-scientia*, *man's knowing together with God*), without which conscience would cease to be con-

science. It is this law which incessantly calls for expiation. We would lose every vestige of truth in our moral consciousness, if reconciliation could be effected without satisfaction. That would be a false love of a father toward his son, which would ignore the transgression as if nothing had happened. The moral consciousness of our children would thus be destroyed. The transgression must first be made good. This is demanded by the moral consciousness of man which is an expression of the essential nature of God himself. Only when love stands in harmony with the divine holiness is it morally possible with God to forgive. But truth and holiness must also be harmonized in man who is the image of God.

But how shall this take place as long as God is not reconciled to the sinner? Subsequent amendment will not answer; for to be good and to do good are natural duties. Previous transgressions are not removed by being good and doing good. Without the atonement evangelical faith, which is the commencement of a new life, is impossible. Before we can render joyful obedience we must be already conscious of forgiveness. But before we can receive the forgiveness of our sins we must believe in an atoning Saviour. The way to forgiveness is through Christ's sufferings and death. Sin must suffer its penalty; we must experience its bitter consequences.

But the sinner always standing as a sinner before God's eyes, cannot himself furnish for sin a true expiation, which can be made only by an innocent party, who can take the place of the debtor. Christ was made sin for us; for he is our Mediator.

But can one take the place of another in a moral government? Is expiation possible? In pure ethics the substitution of equivalents has been pronounced absurd. Pure morality is held to be immutable in its imperatives and retributions. On the ground of pure ethics Kant has denied the possibility of the atonement. But the discussion cannot be based altogether on the ground of pure ethics. The spheres of morality and religion are different. The sphere of religion is man's holy, personal relation to God. Man must therefore be viewed not merely as a moral or ethical, but more especially as a religious being. The golden link, which once united man with God, has

been severed by sin. The question is, How may man be delivered from sin and guilt and restored in piety to God? Man is thus placed in a very different relation to God than if he were a mere ethical or moral being. Viewed in the light of the Fatherhood of God, the atonement is possible. Man's religious nature must be cultivated, and his entire discipline in grace must have this in view. God desires all men to worship him and to seek their chief good in him. But when man commenced to worship the cosmical principle, when he "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed for ever," then the only way to bring him back to the worship of God and true piety was through the atonement. The atonement by Christ is therefore a divine expedient for restoring us to righteousness. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. 8 : 3, 4.

Every sphere in life involves the idea of atonement. Take the head of a family, who thinks, cares, and works for the whole family; he takes upon himself the joys and sorrows, the burdens and wants of all and of each one; not only externally, but also internally does he assume the burdens of all. Besides, as the whole family is bound together in him, so his works affect the whole family in all its members; all are partakers of his honor or dishonor. They are all included in him. It is the same with a mother, who carries in her heart the joys and sorrows of the whole family as her own personal life. This inner assumption, this mental assimilation, makes her the soul of the whole family, in which the manifold circumstances of the life of the family concentrate, and out of which the peace of a well-ordered family descends on all its members. The same may be said of a community. Every community must have a bond of union, in which it finds its own life, a head that represents it and cares for it. When the head internally assumes the cares of the community, he becomes the substitute for the community. He embodies the idea of the community, he carries its

burdens on his own soul, he lives the life of the whole community, and the whole community lives his life. This principle is exceedingly broad in its application.

No one serves another physically, mentally, or religiously, no one helps another truly, who does not internally assume the place of another. Paul beautifully illustrates this principle where he says: "For though I be free from all men yet have I made myself servant to all that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some."

We may say that all love has something of the nature of atonement; for it internally assumes what another is. Love unites itself internally with another, and acknowledges itself to be what another is. "Thou shalt love thy neighbor as thyself." The more divine the love, the more intensely is the object loved. The more noble a man is, the more the spirit of love which is from God dwells in him, the more does he internally take upon himself the sufferings of humanity and endure them. Therefore in all truly great men there is something of the nature of mediation.

But in Jesus absolute love manifests itself for all; for he belongs to the whole race of men. With the whole race he is internally united. The whole race is included in him; for he is its head, its representative, its end. He is the Son of man. He bears on his own great heart the sufferings, the sin and guilt, and the penalties of the whole human family. Luther on this point says: "The law accused Christ as a blasphemer, and a seditious person; it made him guilty before God of the sins of the whole world; it so terrified and oppressed him with heaviness and anguish of spirit that he sweat blood; and, briefly, it condemned him to death, yea even the death of the cross." All the cords of humanity centered in him; he was the end of the Old and the beginning of the New Era. If he were not the Second Adam, the Lord from heaven, it would be

indeed inconceivable how his life and death could affect all humanity. Kant and his successors missed this point, because they lost sight of the divine personality in the Son of Man. If Christ was God Incarnate, then he fairly represented the whole race in obedience, sufferings and death.

But what Christ knew himself to be, that he also desired to be, and loved to be; and he was willing to endure it in his own experience. He, the Personal God, identified himself with humanity. He could say, I am the Son of Man. In him the race was to find its fulfillment.

But every step forward was through suffering and offering. For the new can enter only as the debt of the old is paid. As our way is one of sin and guilt, therefore it is also a way of suffering and expiation. For as every act is followed by its consequence, so does also the sin of humanity demand its consequence. It must meet the righteous judgment of God sometime. This is a demand of the divine righteousness and a postulate of our own consciences. If the problem of history has been solved in Christ, if he is the sum and substance of the human race, if he is the turning point of the world's history and the path of its progress, then has he also submitted himself to all the consequences of our sins and guilt, that they might outwardly and inwardly end in him.

Christ as the Son of Man entered under the whole burden, guilt and consequences of our sins. He carried and expiated and endured its reality in the inner life of his soul. In this way he found us traveling, and in this line he had to accomplish our deliverance. In this way we find him, when he exclaimed, in the deepest anguish of soul, "My soul is exceeding sorrowful, even unto death; O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done." For this is the way of moral necessity. Through right and righteousness we had to be redeemed. True it is that love has redeemed us, but love is holiness, which in itself carries the law of moral necessity, the law of justice. And this moral necessity demands atonement on the way of suffering, which carries and expiates the consequence of sin.

III. THE HUMAN NECESSITY FOR THE ATONEMENT.

"All are under sin." "All are guilty before God." As God is eternal truth and righteousness, or essential wisdom and love, and man has become filled with ignorance and unrighteousness, or with falsities and evils, yea has subjected himself in mind and heart to the cosmical principle, therefore the moral harmony between man and God has for ever been destroyed, as far as man's ability to restore it is concerned. Help could come only from the side of God to Man.

Man's want of subjection to the law of God, which requires truth in the understanding and holiness in the will, is universally witnessed by conscience, whose disapprobation and censure, though clothed with no external authority, are more to be dreaded than the frowns of kings and the approach of armies. It is a silent, constant presence that cannot be escaped, and will not be pacified. It embitters the happiness of life, and cuts the sinews of the soul's inherent strength.

What troubles the natural man often is that he sees the right yet follows the wrong. Where these two ways meet, the right and the wrong, there ever stands this accusing conscience. This is not only in one man but in all men. This implies a God of truth and righteousness, who is above all. "For history teaches us that the universal moral consciousness of our race, has always recognized with more or less clearness that the legislative authority of the universe is also an executive and retributive power. However the transgressor may be disposed to conceive that the cause of the moral world is indifferent to the laws of morality, however much he may seek to persuade himself and others that the reproaches of conscience are idle illusions or childish fancies, yet in the depth of conscience he has a secret and indestructible conviction that the moral government of the world is retributive, and that Omnipotence is for ever on the side of justice."

It is foolish and vain to attempt to make conscience nothing else than the educated result of thinking. Conscience is a Majesty; we all bow to his authority. We may neglect his admonitions but we cannot escape his reproving voice. We cannot act independently of conscience. It is not merely the

testimony of our own spirits, but the testimony of the Divine Spirit with our spirits. It is our knowing together with God our personal relation which we sustain to him. For, as we know ourselves to be in our consciences, so we live, and so we are. Cicero says: "This was always the testimony of all truly wise men, that moral consciousness is not something that has originated in human thought, or something handed down by tradition, but something eternal, according to which the whole world must regulate itself. Its ultimate ground therefore rests in God, who commands and forbids. Therefore is the moral law upon which rests all moral obligation, truly and especially the Spirit of an over-ruling Divinity."

The testimony of conscience is against man. In some it is more sensitive than in others; but it must be strangely perverted, when it can permit any one to adopt the conclusion that he is not a transgressor. Ovid could declare, "I see the good, and approve of it; but I follow the evil." Epictetus could say, "If you happen to be told at any time that another person has spoken ill of you, never trouble yourself to confute the report or to excuse the thing; but rather put up all with this reply, that you have several other faults beside that one, and if he had known you more, he would have spoken worse." Paul could say, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

A guilty conscience keeps the sinner in a constant state of alarm. However much he may excuse himself, however much comfort himself, yet when conscience is awakened, when the light of conviction darts through its secret chambers, then the sinner begins to feel his misery and the need of atonement. With melancholy and deep sorrow he surveys the past years of his life, and beholds the path strewn with crushed hopes and wishes, with sins and faults. He sees that his inward life has been without a goal; his resolutions and purposes, but a mass of fleeting clouds. All because his heart is not fixed on God.

But only this descent into the abyss of self-knowledge, can render possible the ascent of divine knowledge; and no pre-

tended wisdom is more to be rejected than that which puts out our own eyes, so that we cannot look into the interior of our own being, but compels us for ever to grind in the mill of the mere natural. For out of the discovery of the misery of our interior being must arise a longing for divine help. A sinner must learn to know himself. He must learn to know that what he loves is not God. Loves he the earth? then earth is he. Loves he himself? then naught but self is he. Loves he the divine? then is he divine. But how secure the divine? When the whole head is sick, and the whole heart faint, whence shall he gather strength to banish sin, guilt and death?

Christianity is the only doctrine in the world which, while it teaches man the depth of his fall, acquaints him also with the high dignity of his original state. It is the only doctrine in the world which, with the utmost precision, points out the severed link in the golden chain which once fastened man's immortal spirit to the throne of the Eternal. The conscience cries for atoning blood.

The Jerusalem sinners *pricked* in their hearts said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" when the great apostle of the circumcision by his pungent preaching laid this heavy charge on their guilty consciences that they had denied the Holy One and the Just, and had desired that a murderer should be granted unto them.

It was also his guilty conscience that kept Luther in a constant state of dejection. Nothing that he could do, no penances, no mortifications of the flesh, could satisfy its claims. But these ascetic exercises, these lashings of his conscience, led him more and more to a knowledge of his moral helplessness, and to the cross of Christ as the only source of pardon and justification.

Turn we to the heathen religion we shall find the same testimony. The heathen has learned through conscience that there can be no remission of sins without the shedding of blood. The thought of atonement has in all ages been uppermost in the hearts of heathen worshipers. The records of antiquity are full of illustrations. If a fleet could not sail it was assumed that the deities were offended. "The purest and tenderest

maiden of the royal household was selected to bleed upon the altar; and when the sharp knife passed through her innocent heart, this was the feeling of those unrelenting warriors—better she than we."

We see, therefore, that the idea of expiation by blood lies at the bottom of the heathen religion. The human conscience cannot be satisfied without atonement. Whence is the thought? Does it not grow out of man's moral necessity?

But the Jewish conscience was no better than the heathen. It is true the Jews had this advantage over the heathen, that 'unto them were committed the oracles of God,' which set forth the true idea of expiation by blood. But the Jews mistook the shadow of the doctrine for the substance. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The Jews as a people have to this day failed to see the object for which the law and the prophets were given to them. "For Christ is the end of the law for righteousness to every one that believeth. By the law is the knowledge of sin. The law is our schoolmaster to bring us to Christ."

IV. THE BIBLICAL ANSWER TO THE DIVINE AND THE HUMAN NECESSITY FOR THE ATONEMENT.

Paul having stopped the mouths of both Jews and Gentiles, and proved that all are under sin and guilt, has prepared the way for the scriptural statement of the doctrine of the atonement. This he does in the following profound words: "But now the righteousness of God without the law (*χωρίς νομου δικαιοσύνη θεου*, righteousness of God without the law) is manifested, being witnessed by the law and the prophets; even the righteousness which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God; to

declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus," (Rom. 3 : 21-26).

A complete analysis of this Scripture, taken into the mind of the believer, will forever fix his heart on the blood of Christ as the only atonement for sin and guilt. The blood of Christ is our *redemption*, our *reconciliation*, and our *propitiation*. To these words we must cling in the discussion of the atonement.

The term ἀπολύτρωσις, *redemption*, has for its foundation the figure of *slavery*, from which man must be redeemed by a ransom, in order to attain to freedom, to salvation. The figure is that of great danger or distress from which the poor sinner is to be delivered. The ransom is the blood of Christ, which constitutes the offering made by love to justice, which objective transaction in God alone renders possible the forgiveness of sins and its appropriation to the individual case.

We have next the expression καταλλαγῇ, *reconciliation*, at the root of which lies the idea of *enmity*, which is done away. The choice of this particular word to express this thought is in the highest degree significant. The primary, καταλλάσσω, signifies *to exchange*, *to interchange*, and hence, *to reconcile*. In this exchange or interchange the Lord receives our *sin* and *death*, and gives us his *salvation* and *life*. Thus the enmity between God and man is removed, and a way for reconciliation rendered possible on the ground of Christ's blood.

The next in order is ἱλαστήριον, *propitiation*. This is the proper term in the Old Testament language, for expressing the idea of expiation by sacrifice. Christ is therefore called a *sacrifice*, an *offering*, a *lamb*.

This idea is beautifully illustrated in the Epistle to the Hebrews. The whole tabernacle service taught the worshipers by way of symbols that there is no remission of sins without the shedding of blood. But we call attention to but one point in this illustration, namely, the blood of sprinkling on the Mercy-Seat in the Holy of Holies. In this representation ἱλαστήριον is used to denote the covering of the Ark of the Covenant, in which the idea of expiation is most distinctly enunciated, according to the etymology of the word. This ἱλαστήριον,

Mercy-Seat, at whose ends stood the cherubim shadowing the Ark with their wings, was the throne of the Shechinah, a symbol of the Divine presence, on account of which it is called *the throne of grace*. On this *ἱλαστήριον*, Mercy-Seat, the High Priest sprinkled once every year, on the great day of atonement, the blood of a bullock seven times and the blood of a goat seven times, to make atonement for the sins of the people.

This lid is called in the Old Testament כַּפֹּרֶת, *kapporeth*, from כָּפַר, *kaphar*, to cover, to cover sins, to forgive them. In all this is involved the idea of *appeasing*, *placating* the person offended. So, of impending evil, to avert by *expiation*.

Now, as the whole form of the Old Testament worship was symbolical, so this institution, this Mercy-Seat, also represented figuratively the essential truth. That is, the essential doctrine of the atonement is figuratively taught by the blood on the Mercy-Seat; for the blood there represented Christ. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your sins."

Christ "gave himself for our sins." "He bare our sins in his own body on the tree." "He, who knew no sin, was made to be sin for us." The blood of *propitiation* on the Mercy-Seat, symbolizes the saving truth, that the blood of Jesus Christ satisfies all the claims of divine justice, as set forth by the law, written on the tables of the Covenant, which were in the Ark under the Mercy-Seat. The blood of Christ *covers* all the claims of justice; for he 'through the Eternal Spirit offered himself without spot to God.' As the Mercy-Seat of the Tabernacle presented itself to the people as the place from which the forgiveness of sins proceeded; so also is the Redeemer solemnly presented in the Holy of Holies of the universe, as in the true temple of God, to the believing gaze of all spiritual Israel, that is gathered out of all nations in order that they might receive the forgiveness of their sins through his blood. As he is therefore the sacrifice, so is he also the Mercy-Seat, because all opposites are harmonized in him: "God was in Christ reconciling the world unto himself." So God himself was enthroned between the Cherubim above the Sacred cover-

ing of the Ark of the Covenant, and accepted the offering of blood made for the forgiveness of sins of the people.

But God was propitiated, justice was satisfied, only because he saw in the symbol-blood on the Mercy-Seat the blood of Christ.

The ultimate ground, therefore, for the atonement, is to be sought in the person and work of Christ. Who then is Christ? Simon Peter replied, "Thou art the Son of the living God." This answer fully developed, according to the Scriptures and the faith of the Church, yields this truth that Christ is God and Man in one person. God has become Incarnate in Christ. The Logos became flesh, and dwelt among us. This Godman came to obey the law of righteousness by acts of obedience and suffering. He himself was the Holy One and the Just, and the very personification of righteousness. Hence he is called "The Lord our Righteousness." "He overcame the world by his sinless and ideal perfection, and fulfilled the law in the midst of all temptation (Matt. 3 : 15 ; 5 : 17 ; Heb. 10 : 7), and thus has realized the ideal of human nature. He fulfilled the law not as a single casual individual in the course of generations, but as the head of the race, under whom all must be included. Again, by the realization of his own ideal in his own person, he has realized not merely the ideal of a single man, but that of human nature and human life. He has also fulfilled the law in *our stead* and overcome the world," John 16 : 33. He resisted most successfully every species of falsity and evil, and thus judged sin in the flesh, and reëstablished righteousness in the world. In Christ the human race has found the true Adam, the Lord from heaven.

That such is the doctrine of the Church concerning the person of Christ, is evident from the Symbols. The Athanasian Creed, which is received by the whole Christian Church, says: "Our Lord Jesus Christ is God and Man, still there are not two, but there is one Christ: Yea, he is altogether one, and he is one person; for as soul and body are one man, so God and Man are one Christ."

Our own Form of Concord teaches that in Christ, "God is
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Man, and Man God." In this Luther is quoted as saying: "We Christians must know that if God is not also in the scales and does not add his weight, we shall be found wanting. By this I mean, that if it could not be said that God died for us, we are lost. But he could not be placed in the scales, unless he had become man like unto us; so that we may use the expressions: 'God died,' 'the passion of God,' 'the blood of God,' 'the death of God.' For God in his nature cannot die; but now since God and Man are united in one person, we may rightly say: 'the death of God,' namely, when the man dies, who is one with God, or one person with God."

Hodge says: "Christ is but one person with two distinct natures, and therefore whatever can be predicated of either nature may be predicated of the person. An indignity offered to a man's body is offered to himself."

Paul asserts the vicarious office of Christ thus: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many," etc., Rom. 5 : 15-19. With this passage the doctrine of satisfaction, expressed in Rom. 3 : 24, 25, already quoted, is closely united. For if Christ were *one* man beside and among many others, it would indeed be inconceivable how his doing and suffering could have any essential influence on collective humanity; he could then have worked only by doctrine and example; but he is, beside his *divine* nature, to be conceived as *the Man*; that is, as realizing the absolute idea of humanity, and therefore potentially bearing mankind in himself *spiritually*, just as Adam did *corporeally*. The human race is an organic unity of which Christ is the head. Under this his universal character as *the Son of Man*, the Redeemer becomes in a twofold respect *vicarious*; first, in his standing in the stead of sinful man, by his own suffering taking their suffering and death on himself, as a sacrifice for the sins of the world; secondly, in that he perfected in himself absolute righteousness and holiness, so that the believer does not generate truth and holiness afresh, but receives their germ along with the spirit of Christ. "And for

their sakes I sanctify myself, that they also might be sanctified through the truth," John 17 : 19.

But according to the contrast carried on through Adam and Christ, in the Epistle to the Romans, it becomes perfectly evident that the life and death of our Lord are *vicarious*, so that what took place in him virtually took place in all.

The essential nature of man after the fall still remained, and drew the Divine love toward it ; but its moral order and harmony were disturbed by sin, which placed man under the penalty of the law of righteousness, which was death. Man after the fall was still essentially free, he was free in idea, but not free in fact. The law of sin in the members, the cosmical principle, had taken him captive, from which he could not deliver himself. The holy relation between God and man was thus destroyed by sin and death. And not until sin and death were in turn destroyed, could the possibility of man's restoration be secured. But this required a New Adam.

Christ therefore being the Second Adam, the Lord from heaven, is the representative of the whole human family. There is not a soul that ever lived, nor is there one that shall be, whose life and death are not potentially and spiritually involved in the Second Adam. "For in him we live, and move, and have our being." "We are all his offspring." "For by him were all things created, that are in heaven, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him ; and he is before all things and by him all things consist." "He made of one blood all nations of men." If the whole race of Adam is one blood, it is one life ; for the life is in the blood.

But the Second Adam, the Lord from heaven, is the perfect representation of the race ; for the First Adam was made after the image and likeness of the Lord from heaven. Hence it is said, "Adam was the figure of him that was to come," Rom. 5 : 14. Therefore the Lord from heaven was *the Man*, the proper head of the race, for the archetypal forms of all are in him. This is the Lord himself, the holy one and the just, the prince of life. The Lord of Glory became man, and dwelt among us. He bears in his life the divine order and harmony

between God and man. Therefore when God now looks into the world, he again sees his own image and likeness, and he is placated, satisfied. Christ thus becomes a '*kapporeth*,' a *covering*, for the whole race. As soon as the divine image and likeness again stood forth in the race, in the person of Christ, there fell a voice from heaven, saying, "This is my beloved Son in whom I am well pleased," Matt. 3 : 17.

When Christ had by his active obedience fulfilled all the law and made it honorable, and when he had beautifully and perfectly illustrated in his own life man's original moral nature and the grand end of his being, he "gave his life a ransom for many, for all," Matt. 20 : 28; 1 Tim. 2 : 6. As therefore his life touched all, his death also touched all. This is Paul's doctrine, where he says: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again," 2 Cor. 5 : 14, 15. The quotation is from the Revised Version, which is an exact rendering of the Greek, *ἀρα οἱ πάντες ἀπέθανον*, "*therefore all died*." The apostle's argument runs thus, that if one acts as the representative of all, then his act is the act of all. If an ambassador of a nation makes reparation in a nation's name, or does homage for a nation, that reparation or that homage, is the nation's act. If Christ, therefore, the Lord from heaven died for all the race, then all died in their representative, and Christ's death is an expiation for the sins of the whole world, 1 John 2 : 2; Rom. 6 : 6.

Long and anxiously have we been searching to know how our *sins* and *guilt* and *death* could be imputed to Christ. The point has been strenuously disputed by moral philosophers. But the question can be settled only in the sphere of religion. "The sting of death is sin," etc., 1 Cor. 15 : 56, 57. This *sting* was transferred to Christ, was imputed to him, which is evident from the fact that he died. If the penalty of sin is death, he must have suffered the penalty of sin. "Christ died for our sins according to the Scriptures," 1 Cor. 15 : 3. If our sins were not imputed to Christ, his righteousness cannot be imputed to us. The one stands or falls with the other.

God is reconciled to the whole race in Christ. His unbounded love can now again flow forth without interruption toward fallen humanity, and by his word and spirit, grace and discipline, he can awaken our hearts to a living *trust*, a living *faith* in the God of love. The first act of such living faith in the human heart, is the first act of true Christian liberty. The Lord stands in the midst of such an act, and *covers* the man with the shield of his righteousness. When the Lord discovers this living faith, this law of the spirit of life in the heart, he *counts*, *imputes*, *reckons* it for righteousness. "Abraham believed God, and it was counted unto him for righteousness," Rom. 4 : 3. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "Faith was reckoned to Abraham for righteousness," Rom. 4 : 5, 9. Christ, our glorified Lord, has now joined himself to the believer's essential nature, and fills it with divine life, having first cast out sin, guilt and death. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. 4 : 4-6.

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And, 'Father, Abba, Father !' cry."

ARTICLE IV.

INAUGURATION OF REV. ALFRED HILLER.

THE CHARGE, BY REV. WILLIAM HULL, SECRETARY OF THE BOARD OF TRUSTEES.

Beloved Brother in Christ:

We are here to-day as a Committee of the Board of Trustees of Hartwick Seminary, representing the three Lutheran Synods on the territory of New York and New Jersey, to install you as the "DR. GEORGE B. MILLER PROFESSOR OF THEOLOGY"—a new chair in this venerable seat of Theological learning.

It is with no common joy that we perform this duty, in which all rejoice with glad hearts. It is a memorable day in the history of this institution. Here we raise our Ebenezer and say, "hitherto hath the Lord helped."

For sixty-six years this school of the prophets has been doing its benign work, quietly, steadily, unostentatiously, effectively, thoroughly. Its Faculty has been limited in numbers, but they have worked in season and out of season—they have proved themselves workmen that need not be ashamed. They have prepared over one hundred Lutheran ministers for their work who have gone forth to preach the unsearchable riches of Christ, and to build up the waste places of Zion, both at home and in foreign lands. Many of them have been highly honored and distinguished in their work, and have done much to develop our beloved Zion and to advance the kingdom of Christ. Some of these workmen have grown old, and many have already gone to the rest of the grave, after active, laborious and useful lives. The grandeur of these lives will only be measured in the eternal world, and the results of their toils will only there be comprehended and appreciated.

We rejoice in looking over the past history of this institution, that there has been such ability, such interest, such assiduity and such orthodoxy on the part of those who during these more than three score years have instructed candidates for the

gospel ministry. They have adhered to those "old paths" of truth, as those paths were trodden by the heroes of the Reformation and watered by their tears and blood. They have comprehended the plan of salvation as the Reformers comprehended and formulated it in the Augsburg Confession. We can look over the history of this institution in these aspects with an unbounded satisfaction.

We regret that these able and faithful instructors were so few in number to do the work committed to their hands. We regret that so many years have passed in the history of this institution without reaching such a scene as that in which we today are bearing a part—installing an additional Professor. This is a decided step in the advance. It is an earnest of still better things to come. We have reason to believe that other occasions of this kind will in a comparatively few years be witnessed, and others laborers be added to this corps of teachers, until the Lutheran Church in the States of New York and New Jersey will rejoice in a seat of learning here, fully equipped in all its departments and fully meeting the wants of the Church and of the age.

This school as the only Lutheran institution in New York and New Jersey has a broad field of patronage and usefulness. The State of New York alone is about three hundred miles from north to south and about the same distance from east to west. Lutheran churches are scattered from the St. Lawrence to the eastern extremity of Long Island, and from Buffalo to the Massachusetts line. According to the state census of 1875 the State of New York had 201 Lutheran congregations, and New Jersey according to the federal census of 1870 had 19—so that at least 220 Lutheran churches exist on our territory—a territory which in Europe would be considered large enough for an empire. It is true that one-half of these congregations are not united with us in the support of this institution, but in the future we expect to be more united—and the advancement of this school to a higher grade will naturally command, in a large degree, their patronage.

The number of our churches on this territory is also con-

stantly increasing—rendering more important the work here to be performed.

The interests of the Lutheran Church in these two States require a first-class seat of learning. We can no more be served by the institutions of Pennsylvania than Pennsylvania can be served by the institutions of Ohio. The interests of our churches and of our institution are inseparable. Our Seminary blesses the churches and they in turn should cherish and support the Seminary. When this institution commenced its career of usefulness, there were but sixteen Lutheran congregations in New York and New Jersey. This school prepared gospel workmen and they went out in all directions and founded churches.

Upon this large field of two States of the American Union, and one of them the Empire State, containing one-tenth of the population of the United States, you are called by the voice of the Church to labor. You come from the narrow limits of a single congregation to labor for *all* the congregations—to be their servant—to have the eyes of all these directed upon you. You come to engage in the important work of helping to educate their sons and daughters for usefulness in life, and to help prepare young men to occupy the pulpits of these congregations and to be their spiritual guides. Your sphere of labor is vastly broadened.

Twenty-four years ago you left this school of the prophets with the high hopes of opening manhood and anxious to enter upon the Master's work. Now after faithful labor during these years in his harvest field you come back laden with accumulated knowledge—with spiritual and pastoral experience—with an enlarged view of the grandeur of Christ's kingdom—in the full maturity of manhood to take this lofty position upon the walls of Zion.

In entering upon this responsible and honorable and useful position to which you have been unanimously called by the voice of the church, expressed through her chosen representatives, we charge you:

1. *To help maintain the reputation of this venerable institution.* For sixty-six years it has stood untarnished in its reputation, it has been esteemed and honored for its standard of

scholarship, for the thorough work it has done, for the purity and piety of its Professors, for efficiency and practical ability on the part of its graduates and for the soundness of its religious teachings. No one can rise up to-day and say anything to the disparagement of this seat of learning, and say it truthfully. It has always stood high as an institution. Its departed Professors, Hazelius, Miller and Titus, were not only learned men, but holy men of God, honored and esteemed by the Church and a fragrance will always linger around their memories. We feel confident to-day that you and your colleagues will maintain its high repute and carry it on to future years as you have received it, an ark of God containing blessing and treasure for coming generations. May its light never be dimmed, may its prestige never diminish, may its usefulness never be abridged. We charge you,

2. *To faithfully teach the doctrines of our time-honored Church.* You and your colleagues are the representatives of no insignificant sect, not the exponents of a recent creed, not seeking recognition as a faction in the Christian Church. You represent a denomination whose deeds have not been done in a corner—you are in the line of succession from those mighty heroes of the sixteenth century who brought to light the hidden word of God, studied deeply its teachings, comprehended with clearness the great plan of redemption—composed that great creed of Christendom, the Augsburg Confession—fought successfully the battle with popery, and established the Lutheran Church as the great church of Protestantism, comprising within her ranks a greater number than all the other denominations of Protestantism combined. In the great lines of theology and Biblical literature, the Lutheran Church calls no man master—on the contrary she leads the religious thought of the world, and other communions draw largely from her treasures.

The Reformation Theology is the great theology of the world, and the more we study the master minds of that period, the more we are convinced that they found and apprehended the truth. You can therefore with all confidence teach the time-honored doctrines of our church. They need no amendment, they

accord with the Holy Scriptures, they cover the whole field of theology. The volumes of Storr and Flatt, of Knapp and of Schmid and others are marvellous outlines of the fundamental truths of the Divine Word. We feel assured that you and your colleagues will faithfully inculcate the lessons of these great masters, and that the students who graduate from these theological halls, will go forth eminently *Lutheran* preachers and pastors. The doctrines of the Lutheran Church have stood the ordeal of centuries and they are permeating all other denominations of Christians. No one need be ashamed in any part of the world that he is a Lutheran. Any one who makes the senseless inquiry, as to whom the Lutherans are, only betrays his own ignorance and stupidity. We charge you,

3. *To endeavor to impress upon the minds of your students the importance and responsibility of the sacred office.* He whom Christ calls to be his ambassador is highly honored, and he should feel that it is a grave responsibility to represent the King of Kings to perishing men, to carry conditions of pardon and eternal life to those who are in the road to ruin, and to endeavor to persuade them to be reconciled to God.

We have reason to fear that at the present day, all who have assumed the sacred office do not feel that grave responsibility as they ought. Sometimes the sacred calling is prostituted to ambition and sensationalism and ecclesiastical demagogism. Strive to have the candidates for the ministry under your charge to appreciate the dignity and the responsibility of the sacred calling, and urge them to do nothing for self-seeking and vain glory, nor anything which will degrade them in the opinion of their fellowmen. While they are improving their minds, let not the *heart* be neglected. Impress upon them the supreme importance of a deep and heartfelt piety, that they may go forth to their great work with a pervading love of souls animating their hearts, and not merely with an orthodoxy which is cold and dead and Pharisaical. Seek to have them men of prayer and mighty in the Scriptures, with a zeal which shall acknowledge no defeat and with a perseverance and earnestness which will move and impress the minds of men. May the graduates of this Seminary who go from it to the Master's vine-

yard, be noted in the future as they have been in the past, as earnest, pious, practical and well qualified men for the high vocation to which they have been called.

Dear Brother, we congratulate you on the auspicious circumstances in which you have come to this responsible and important work. You are the choice of the present Faculty—well qualified colleagues, whom the Board and the church highly appreciate and honor—you are the unanimous choice of the Trustees, and as far as we can learn of the whole Church on our educational territory. The fullest confidence is felt in your fitness for this high position. We feel assured that their expectations will not be disappointed. We believe you will never regret that you responded to this call of the Church.

We feel gratified that in the providence of God a Professorship has been established here, bearing the name of him, who for thirty-five years filled the chair of Theology in this institution with so much faithfulness, ability and success. We also feel gratified that in the same good providence, one so nearly related to him has come to be the first incumbent of that Professorship.

May the blessing of Almighty God rest upon you and your labors in this new field of usefulness, crowning all your toils with success and making you an instrument in his hands in helping mould scores of young men for the duties of the gospel ministry, whose labors shall tend to that consummation, when great voices in heaven shall announce that the kingdoms of this world have become the kingdoms of our Lord and of his Christ and that he shall reign forever and ever.

INAUGURAL ADDRESS BY REV. PROF. ALFRED HILLER.

Gentlemen of the Committee, Ladies and Gentlemen :

I need not say that this is to me an occasion of no little importance. I have recently left my comfortable home in the neighboring State of New Jersey, and the congregation over which in the good providence of God I was placed as pastor twenty-three years ago. Ties most tender, strengthened by these long years of association, have been severed, and here I am again in Hartwick. I am here, not as I was here thirty-

one years ago. Then I came a timid youth to prepare for the gospel ministry. I remember the feelings of mingled fear and hope with which I enrolled my name as a *preparandus* of Hartwick Seminary.

While it was then my heart's desire to be a minister, yet at the same time the office seemed to be so sacred, and the responsibility attending it so great, that if it had not been for the advice and encouragement of friends whose judgment I respected, I would hardly have had the courage even to enter upon the work of preparation for this high and holy calling.

I return, after this long absence, under different circumstances, and yet I notice that the emotions which stir my heart to-day are something of the same character that they were thirty-one years ago, only more intense. I think I am prepared to appreciate the feelings of the Apostle Paul while at Corinth, when he expressed in his letter to the church there, "I was with you in weakness and in fear and in much trembling."

The position that I take to-day is not one of my own seeking. My aspirations have never run in this direction. I have felt that the duties and responsibilities of the pastoral office were all that I dared to assume, and hence when this position with its additional responsibilities was urged upon me, while I could not but respect the judgment of the Board of Trustees and other brethren, and while I duly appreciated the confidence reposed in me, and while a combination of circumstances all seemed to indicate that the path of duty lay in this direction, at the same time if I had conferred with flesh and blood, or consulted my own *feelings*, I would have remained in my quiet parish among the hills of New Jersey. I am here because I have been led to feel that it is my *duty* to be here. I have not come in my own name and in my own strength to do *my* work, but rather in the name and in the strength of the Master, to assist in doing *his* work. As the servant of the Church I am here at the call of the Church, to assist in performing this important part of the work of the Church.

It is only because I am assured that I have the sympathy, the cordial coöperation and prayers of my colleagues and of the Board of Trustees that I have consented to come and assume

the difficult and responsible position of a teacher of Theology in this venerable school of the prophets. While I am disposed to do the best I can, with the blessing of God, in this new field, I shall doubtless seriously tax the patience and forbearance of all concerned.

Although I have come here from the neighboring State of New Jersey, I do not come as a stranger. Hartwick Seminary, as I have observed, is my *alma mater*. For seven years I was a student in this institution. The associations of my school days largely cluster around this beautiful spot. While my residence for the past twenty-three years has been so remote from here, yet it was in a place closely connected with this institution by the associations of the past. The only charge of which the Rev. Dr. Hazellus was ever pastor, is the one in New Jersey of which my church formed a part. He came here sixty-six years ago as the first Professor of Theology. The first graduate of this institution—the Rev. Dr. Henry N. Pohlman, of blessed memory,—was pastor of this same charge for twenty-one years, while among the first ministers who also preached in this same charge, we find the name of Rev. John Christopher Hartwick, the founder of this institution. Dr. George B. Miller, my old instructor, after whom this new professorship is so appropriately named, taught in New Jersey before he taught in Hartwick Seminary. I have come from our own educational territory. The associations of both my student and ministerial life are largely connected with this institution, and it would be unnatural and strange if I should not feel a deep interest here and not strive to maintain its reputation and to promote its greater efficiency.

As to the theology I am to teach I do not think that it is necessary for me to say much to-day. I presume that it is generally understood what the character of that teaching shall be. Indeed it is not left for me to decide, for I find the *curriculum* of study already laid down. The very fact that this is a *Lutheran* institution—the oldest Lutheran Theological Seminary in America—and the further fact that I come here after having labored more than a score of years in the Lutheran ministry, ought to be a sufficient guarantee that what is known as Luth-

eran theology will be taught. By this term we understand a theology that is eminently *Christian* and *Biblical*. The new professorship and the new professor do not imply that we are to have a *new* theology. With the history of the past before us as our guide, our course in the future becomes very much simplified. With the apostle we may say, "whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

With all our modern improvements and discoveries, nothing has been developed to take the place of the old Bible. On the other hand we have the new, improved translation, which has been bought and read by the people to such an extent as to prove conclusively that the interest in the dear old book has not abated. Never before was the Bible read by more people and in more languages than to-day. Never before has so much been done to explain and illustrate the divine word, with a view of making its precious truths known to the masses of the people.

If the open Bible is the glory of Protestantism, then Protestantism to-day is at the height of her glory. If this be true of the whole Protestant Church, it is especially true of the Evangelical Lutheran Church, the mother of Protestants—to whom the name was first given and to whom it properly belongs. The pure word of God, so popular to-day, has always been held by the Lutheran Church in all lands and is still held to-day as the only infallible rule of faith and practice. This truth one of her eminent divines has expressed in the following language: "Not any word of man, no creed, commentary, theological system, no decision of councils, no doctrine of churches or of the whole church, no results of judgment of reason, however strong, matured and well informed; no one of these and not all of these together, but God's word alone is the rule of faith."

To preach this word in its purity I need not say is the great business of the Christian minister, and to teach this word is largely the business of the teacher of theology. In order that he may be an independent investigator of the word of the Spirit, the student of theology needs to learn the languages in which the Bible was originally written—he needs to be taught the evidences of the inspiration of the Scriptures—the true mode of

interpreting the divine word and the ground of its authority. He must understand that the canonical books of the Old and New Testaments are alone infallible—that all creeds, confessions and systems of theology have their authority here and are to be received in subordination to the divine word. As McCheyne observes, "one gem from that ocean is worth all the pebbles from earthly streams." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

The Bible is the book of Christianity. It is read and studied and taught now, while comparatively little attention is given to creeds and confessions of faith. This word we are commanded to preach. This word will ever be the text-book of the Christian pulpit, and to know how to expound and apply this word truly and effectively should be the great aim of the student of theology, and to so teach the word as to bring out in a systematic, harmonious form the great, fundamental, saving truths it contains, is no small part of the work of the teacher of theology.

While we would lay as the foundation the apostles and prophets—Jesus Christ himself being the chief corner-stone—at the same time we would not by any means despise nor undervalue confessions of faith and systems of theology, although they be of human origin and authority. Confession of faith in some form is necessary. The diversity of views with regard to the teachings of the Bible, which is entertained by those who acknowledge its authority, makes it necessary to the purity of the Church, to the establishment of truth and to the rejection of error, that we openly confess what we understand the Bible to teach. What then is our confession? Dr. Herrick Johnson declares that the essential substance of Christianity is expressed in these few words, "Jesus Christ, Son of Man, Son of God, a power unto salvation from endless death, by atoning sacrifice, through faith." Here we indeed learn most important truth set forth in few words, but I do not know that this condensed statement is any improvement on John 3 : 16.

As Lutherans we are not called upon to formulate our con-

fession of faith. This has been done for us centuries ago by the fathers in the earlier confessions of the Christian Church, and afterwards more fully in our own Augsburg Confession. This it is well known is the first, and strictly speaking, the *only* Protestant confession of faith, and it seems to me that it is a confession of faith on which the Protestant Church to-day could more easily unite than on any other—indeed, as has been remarked, it is to-day the confession of faith of more than one-half of the Protestant Church. Some may object to this confession as antiquated and not up to the advanced thought of the present day. But the same objection might be made to the Bible. The fact is the great truths of the Gospel, like their author, are the same yesterday, to-day and forever. We have received no new revelation since the meeting of the Diet at Augsburg.

When we think of the illustrious names which were directly or indirectly associated with this confession, we can but conclude that there were theological giants in those days. These remarkable men of God brought out and formulated the great fundamental truths of the Bible with wonderful clearness. Those truths have not changed since then. Neither has man in his nature and necessities changed since that time. Our poor, fallen human nature has not developed to such an extent as to be very far in advance of what it was three hundred or even eighteen hundred years ago. What was true then is equally true now, that whatsoever is born of the flesh is flesh, and must now as then be born again before it can enter the kingdom of heaven. As Christ was then the only name under heaven given among men whereby they must be saved, so it is to-day. No other name has been found to take His place.

With the advance of our modern civilization many things have been discovered that promote the temporal comfort and prosperity of the people, but nothing has been found to take the place of the Comforter, whom Jesus sent into the world from the Father soon after his ascension to heaven. We must always go back to the "old, old story of Jesus and his love." He alone is still "the way, the truth and the life." He is still the *only* all-sufficient Saviour. He is the centre and the circumference of the Christian system.

In my teaching I will endeavor not to forget that I am dealing with living truth—with the truth as it is in Jesus. I will seek to give the proper emphasis to the great doctrine, which St. Paul preached so grandly and so successfully in his day, Jesus Christ and him crucified. The doctrine of the cross in its fulness of meaning alone meets the necessities of our fallen humanity to-day. Essays on morals and decorum and culture and human advancement, however polished and rhetorical they may be, do not meet the wants of man as a sinner.

With the consciousness of his guilt and his consequent exposure to the wrath of God, the sinner now as ever needs to hear the good news of redemption through the blood of Christ. This way of life we think is most clearly and scripturally set forth in the confessions of the Evangelical Lutheran Church. No other system exalts the Saviour more or gives him a more prominent place than the Lutheran system. To such an extent is this true that those who do not agree with us charge us with excess in that direction. Christ in the word, Christ in the sacraments, Christ in the believer the hope of glory, may be said to express the Lutheran idea. In answer to the all-important question of the inquiring sinner, "What shall I do to be saved?" our Church gives the answer of Paul, "Believe on the Lord Jesus Christ and thou shalt be saved."

The doctrine of justification by faith is the central doctrine of the Lutheran system, and it needs to be properly emphasized in all the interpretations of the confessions. Says Dr. Kurtz, the church historian, "As the chief and fundamental doctrine of Christendom, in distinction from other religions, is the restoration of that fellowship with God through the incarnation of God in Christ, which was destroyed by sin; so is the chief and fundamental doctrine of the Evangelical Lutheran Church in distinction from other confessions, the following, that we can participate in this restoration, not by any works of our own but only by grace through faith." "This doctrine," he adds, "is the *essential principle* of our Church. Very intimately connected with it is the *model principle* of the Evangelical Lutheran Church, that the holy Scriptures are the only source and rule

of all Christian knowledge. For just as we are unable by our own power to obtain salvation, so are we unable to draw a knowledge of it from our own reason or wisdom."

Surely we need not be ashamed of our old, grand confession of faith. It is truly "a correct exhibition of the fundamental doctrines of the divine word." It is a child of Providence. Brought forth amid the trying scenes of the great Reformation of the sixteenth century, it not only combats the abuses and errors and human traditions which had crept into the Romish Church, but it sets forth with wonderful clearness the way of salvation through Jesus Christ, and it is the basis of every orthodox Protestant confession that has been made since that time. The student of theology, therefore, and especially he who is preparing to minister at the altar of the Lutheran Church, should make himself acquainted with the confessional writings of the Church. As Lutherans and Lutheran pastors we should cultivate a warm attachment for the Church of our fathers. If we would labor earnestly and efficiently in her service, and give ourselves wholly to the work of her ministry, we must be fully persuaded that she confesses the truth—the truth as it is in Jesus.

Without such positive convictions, it seems to me that we cannot labor in her service with that singleness of purpose and untiring zeal which is essential, with the blessing of God, to the fullest success. By this I do not mean that we should cultivate the spirit of bigotry and exclusiveness, nor that we should love our neighbors the less because we love our own Church the more. But what I do mean is that we as Christians and ministers, bearing the name of the immortal Luther, can accomplish more for the glory of God and the extension of Christ's kingdom in the world by cherishing a warm attachment to the Church of our choice.

But while we should fervently love the Lutheran Church, at the same time we should not forget that the branch of the Church which we represent is not a narrow, sectarian Church that refuses communion and coöperation with other evangelical churches. It is a Lutheran Church of liberal views and fraternal spirit, willing to receive those whom Christ receives. The stu-

dent of theology of to-day should not forget that he is living in the nineteenth century—at a time when we are having Evangelical Alliances and Bible Societies and Sunday School Unions—when evangelical churches of different denominations have practically ceased to magnify their distinctive doctrines, and are laying more emphasis on the great, fundamental truths of the Gospel on which they can all agree, and are coöperating more and more in the great work of evangelizing the world. Without giving up our own doctrines or our own peculiarities as a Church, we should cultivate a union of spirit among Christians, and thus seek to help fulfil the Saviour's prayer for his Church—that they may be *one*. The minister of to-day should be ready, so far as practicable, to coöperate with other evangelical Christians in every good work.

But above all the ministry that the Church needs to-day is a *consecrated—a living* ministry. The age in which we live is peculiar. It has well been denominated a *fast* age. We do business now by steam and telegraph and telephone. In every branch of human activity men are doing with their *might* what their hands find to do. Yet it is a fact, apparent to every thoughtful observer, that there is a lamentable lack of this earnestness and zeal in the Church to-day. Bearing the cross and exercising self-denial for Christ's sake have largely become obsolete. It cannot be denied that the spirit of worldliness is too generally prevalent in the Church. It may well be asked, how can this deplorable state of things be changed for the better? If the old adage "like priest, like people," be true, then very much will depend upon the character of the men who stand as watchmen upon the walls of Zion. One of our eminent divines has truly remarked, "We want neither a dead orthodoxy, nor a dead heterodoxy, but a living theology that takes hold on head and heart and life."

The times demand men who are living illustrations of the power of the gospel they preach—men who realize that they have been bought with a price—who are constrained by the love of Christ—men who have faith in God—who believe his word—who realize that they are ambassadors for Christ, commissioned by him to persuade men to be reconciled to God—

men who have a proper conception of the worth of an immortal soul that has been redeemed by the blood of Jesus Christ—who realize the truth of the apostle that he that converteth a sinner from the error of his way shall save a soul from death—men who regard the great end of the Christian ministry to be the conversion of sinners and the edifying of the body of Christ—who realize that “it hath pleased God by the foolishness of preaching to save those who believe”—men who magnify their office and glory in the cross of Christ—who regard it as the highest honor to which we poor mortals may attain, to be earnest, consecrated, faithful ministers of Jesus Christ.

Such a living, devoted ministry is what the Church needs to-day. It has been said that “the lukewarm ministry of one who is theoretically orthodox, is often more extensively ruinous to souls than that of one grossly inconsistent or flagrantly heretical.” The inconsistencies of the popish priesthood are said to have made Italy a land of infidels. If any one on earth has reason to be whole-hearted and earnest in his work it is the minister of the gospel. How important too that his walk and conversation be as becometh the gospel of Christ—that he be a living epistle known and read of all men! How important that he cultivate the mind and temper of Jesus—that he avoid the very appearance of evil—that as one who bears the vessels of the Lord, he keep himself pure—that he avoid even those little follies and habits which are often like the dead fly in the apothecary’s ointment, marring the fragrance of the Christian life. Such in short is our ideal of what the men should be who are to minister in our beloved Lutheran Church. But we may well ask who is sufficient for these things? It is the province of our Theological Seminaries to assist young men who are called of God to this work, by affording them opportunities for developing their minds and hearts. The success and efficiency of the student of theology, so far as his literary attainments are concerned, like all other students, depend after all on his own industry and application and the faithful use of the means that are placed within his reach. But first of all and above all he needs to have an unction from the Holy One—the spirit of our blessed Lord and that power which comes from communion

with him. With "*ora et labora*," as the motto of both professors and students, we trust that with the blessing of God, this venerable school of the prophets in the future will continue to send forth efficient laborers into the vineyard of the Lord—men mighty in the Scriptures and wise to win souls. To this end we earnestly crave the blessing of God upon the institution and upon all connected with it.

We enter upon our labor with a deep sense of our unworthiness and unfitness for this high and holy calling. We do so, however, in the name of the Lord, from whom alone cometh our help. In humble reliance upon him and his promised grace, I have responded to the call of the Board of Trustees and am here to enter upon my appointed work.

ARTICLE V.

THE PULPIT FROM THE PEW.

By REV. H. L. DOX, A. M., Kalamazoo, Mich.

It might be well if the respective occupants of the pulpit and the pew could occasionally change places. Impressions, not less than observations, are wonderfully modified by position. The same minister as a hearer has very different thoughts and very different feelings from any thoughts and feelings which he either does or can realize as a preacher. The effect of a transition from the pulpit to the pew is as marvelous as it is inevitable. And, without doubt, some preachers might be greatly benefited by the careful study of pulpit performances from the pew.

It has often been said that, as a class, ministers are the worst of hearers. And there are several reasons which render this conclusion probable, and explain why it is likely to be true. Hearing well is a habit which ministers have very little opportunity to acquire. Habit involves frequent repetition without long intervals between. Ministers seldom hear preaching, and hence good hearing does not become a habit with them. In listening to a sermon they can and they do, almost of necessity,

anticipate at the commencement what it is to be, and hence they are not impelled, nor generally inclined to closely watch the development of the discourse as a means either of grasping the sentiment, deciding upon the merit, or judging of the qualifications of the preacher. They notice defects and errors as others do not, and they are affected by them as others cannot be. And it is not too much to say that they are, and from the nature of things they must be, more severely critical than most other hearers can be. They must hear critically. They cannot help it. Candid and charitable they should be. But if they aim at excellence in their own preaching they cannot but be on the lookout for mistakes when they listen to the preaching of others. Accordingly, if the minister in the pew sees and censures his brother in the pulpit, unless he outrages all propriety, let him not be blamed. Of course, he will condemn himself while he judges others. But then, he will place the true ideal more clearly before his own mind, feel more deeply his own blunders, and possibly apply the lash with some effect where it is greatly needed.

We take our sketches from life. They will be much more likely to be life-like. Nor shall we apologize for selecting subjects suited to our purpose, find them where we may. And if any one should happen to see himself in any of the pictures drawn, as ministers are almost always casual hearers, let him not complain if he was not *dressed* for the occasion. The priest was never to appear at the altar without his robes.

The coveted privilege of sitting in the congregation of a clerical gentleman of whom much had been heard was at last enjoyed. His reputation prepossessed me in his favor. He had been represented by his friends. But the impressions thus received were more than counterbalanced by his appearance in the pulpit. A marked man he certainly was. And no one of any discrimination would fail to read him correctly. In capacity he was, perhaps, a little above mediocrity. Educationally, his pretensions evidently very considerably exceeded his actual attainments. Unmistakably he had enjoyed good literary and associational advantages and had profited by them. But then they had strengthened his impulses and elevated his aspira-

tions, rather than expanded his views and corrected his judgment. He was nervous; he was very sanguine; he was intensely conceited. Religiously he seemed sincere and loyal to his convictions, and his convictions, without a doubt, rested solely upon authority as opposed to rationalism. His mind ran in traditional ruts. While he scrupulously avoided asking questions respecting the foundations of faith, he unhesitatingly accepted the views of the leaders of the school with which he officiated. Pretty evidently he would have disputed the Scriptures themselves, especially their translation, sooner than he would have turned aside an iota from the creed or the commentary of his sect. By some strange freak of personal favor, or by some fortunate stroke of financial, or some other sort of policy, our representative of the pulpit, had secured considerable prominence by the balancing of titles at each end of his name, though, if either scholarly merit or theological proficiency were taken into the account, it might be difficult to see how any institution, not controlled by self interest, could entertain the question of such honorary conferment. Perhaps for reasons more or less similar, he had held pastoral positions to which stronger men had not been deemed eligible. The damaging effects of unmerited elevation few escape. Some sort of egotism, either assumed superiority of talent, or, what is worse, conceit of higher spiritual attainments, are almost sure to be engendered. If in the case before us it should be said that both were apparent, it would not be an unpardonable exaggeration.

Such was the preacher as the writer apprehended him. The picture is not likely to be contemplated with much admiration. And yet, in justice to the original, it should be asked whether if applied to a majority of pulpits, it might be considered overdrawn? Certain it is that nothing has been set down in malice. As between the pulpit and the pew in the case under review, the kindest feelings have been reciprocal. And it should be added that a better example could not have been selected in a town which is favored with more than a dozen other pulpits.

And now a glance at the sermon of the occasion. The subject was of a character to be treated either superficially or pro-

foundly. From the text many a harrangue has been delivered, the staleness of whose arrangements and expressions has rendered the whole performance insipid and tedious, despite the importance of the points and principles involved. And so too many of the most practical, incisive and impressive unfoldings of the Christian system have been drawn out from the same beautiful passage. The contrast between such efforts is always painful. But the sermon before us was a sort of medium between the two extremes. It was neither insipidly popular nor sublimely profound. It was, in fact, just such a sermon as one dislikes to characterize. If asked, "How were you pleased? a good man, always anxious to commend excellence, always reluctant to lower the estimate of well meant endeavors, and yet too honest to belie his own convictions, is very likely to say, "O, pretty well," and to change the subject as soon as possible. There was not a single thought in that sermon to which an orthodox believer would take exception. On the other hand not a single point within its entire scope which was made clearer, stronger, or more impressive. To tell the whole truth with the same breath, it was simply a rehash of what in any Christian community passes current as common-place truisms.

Undoubtedly sermons of this description have again and again enchained and entranced many intelligent audiences. Manner is everything with the masses. Truth or error, new or old, sense or nonsense, it really matters little *what* is said, if in saying it there is only that certain something, call it what you please, which captivates the attention, holds the hearer in sympathy with the preacher, and satisfies the controlling power of his nature, whether that power is the understanding, the imagination or some one of the moral feelings. But this certain something was among the things which the preacher of this occasion lacked. And this lack was painfully apparent. There seemed to be an impassable chasm between the pulpit and the pew. Of intellectual affinity there was none. There was no emotional correspondence. There were apparent no æsthetical similarities; no common spiritual aspirations; no kindred convictions of destitution; no concentration of desire for the same supplies. In a word, there was no contact, there was no reci-

procity, there was no transference of any influence of any soul between the preacher and any part of the audience by which either interest could be excited or salutary impressions could be produced. There was the pulpit, and here was the pew. But the distance between them seemed as great and the disconnection as complete as existed between the Athenians and the "Unknown God," whom they ignorantly worshiped. Nothing that the preacher said, or did, or felt, came across that awful abyss to the hearer. Nothing that the hearer heard, or thought, or desired, was transferred to or taken in by the preacher.

Let us now look at the preacher and the hearer separately for a moment, under the influence of what seemed to be the real facts in the case.

The preacher was evidently self-complacent. He supposed, so it appeared, that he was saying things of transcendent importance, things which, or the like of which, his hearers had never listened to before and would never again, if that opportunity was lost to them; things upon the hearing and believing of which would necessarily depend their final salvation. He really spake and acted as if he had some conception of the magnitude and solemnity of an occasion in which all these awful interests and consequences were involved. He was emotionally affected. The views he expressed and the efforts he put forth in expressing them, stirred his feelings. His voice became tremulous. He wept. His utterances were choked. The anxiety indicated about the religious well-being of the people of his charge was seemingly intense. He seemed to feel the fears he expressed, that they might receive the grace of God in vain. And in his allusions to the blessedness of the Christian's hope, the prospect of his own glorified state, rendered him well nigh ecstatic.

Now, in attempting to account for the power which ministers sometimes exercise over their hearers, it is often said that the secret is to be found in the fact that "they believe what they preach." Be it so. In the congregation which listened to the sermon of which we have spoken, not a solitary hearer had the least doubt that the preacher believed every word he said.

Nothing was more apparent than his sincerity. Men may have suffered martyrdom with a less intensified faith. Others have insisted that *earnestness* is the explanation of effective preaching. Well, it is difficult to conceive of much efficiency without earnestness. But it is quite as difficult for the writer to conceive of any manifestations of earnestness which were not exhibited by the gentleman before us. His face alternately crimsoned and paled as the sentiments he uttered were exhilarating or appalling. His eyes kindled and flashed as if they had been beacon lights in a night of peril. His voice rose and swelled, lowered and became tremulous as expressive of the deepest emotions. In fact it is not easy to think of any indications of earnestness, which in some of their modifications he did not manifest. And no one who watched him closely could fail to perceive that he realized no slight effect from his own efforts. His mind was moved to great activity, his heart was melted into tenderness. And yet the impression he evidently received respecting his audience was that they were cold and heartless, devoid of religious interest and unwilling to receive the truth. He could not mistake the fact that there was a chasm between his hearers and himself which during the sermon had not been crossed.

Notice now the congregation more particularly. Perhaps two thirds were members of the church, and far the largest portion were men and women of more than ordinary intelligence. And as a whole they evidently regard the preacher with favor. They were his friends. They had no prejudice against him. They were anxious to be interested in what he said. They would have been glad to have thought and said that he had preached a good sermon. For a time they did seem to reach out with some sort of hope that he might succeed in bringing forth something which they could appropriate and with which they could be satisfied. And yet there was a manifest anxiety which held their hopes in subordination. They had heard so often, only to be disappointed, that success would have surprised them. They hardly dared to expect it. And, accordingly, after the line of the discourse became apparent, there was a change in the aspect of the audience. They now put them-

selves in condition to hear, not because they cared to, but because duty and decency required it. And as the preacher rose the hearer fell, and at the close of the service they were immensely farther apart than they were at the commencement. The audience *endured*, they did not enjoy the sermon. They felt that they needed instruction which they had not received. Their doubts, if they cherished any, were left undisturbed, their spiritual wants unsupplied. They seemed to settle down into a sort of despair from which they saw no relief. From their minister in the pulpit they had nothing to expect, while their regard for him constrained them to treat him as their minister.

We now for this time leave the pew. The thought that burdens us is that the service has been a failure. And if the reader has followed us carefully through this somewhat particular and protracted representation, we shall recognize his right to ask to what the failure was due. We will assume that he agrees with us in calling it a failure. True, the congregation came together. They sat in the sanctuary the usual length of time. They participated in the several parts of public worship. And we shall readily concur with any who may incline to the opinion that even such a service, including the sermon, is better than no service, that time spent in attendance upon it is not lost time. But this does not answer the question before us. It does not involve the question we care to answer. What we are concerned to know is, whether the purposes contemplated by public worship are thus subserved? Will such meetings make the house of God a desirable resort? Will predominant vices be restrained and public virtue promoted by them? Will they spiritually edify God's people, strengthen, instruct, encourage, comfort, sustain them in the varied and varying experiences of life? Will they undermine the prevalent systems of infidelity, support the confidence of the masses in the facts and doctrines of Christianity, and lead sinners to Christ?

Now, it is true that there is no more difficult problem to solve than whether a given class of religious efforts are, or are not, successful. The influences upon which we depend and the effects from which we draw our conclusions are so frequently and so strangely at variance with our judgments, that it some-

times happens that what we call success is the greatest of failures, while the most hopeless endeavors are followed by the most desirable results. All this is indeed true and not to be overlooked. But then, after all, and in spite of all, discriminating hearers of the word of God, will not differ much about such sermons as the one described. Those who read the description will unite with those who heard it in the opinion that had that service been providentially prevented the congregation would have sustained no serious loss.

But the question still awaits an answer, To what was the failure due? Had this question been submitted to the audience to which the sermon was preached, perhaps different answers would have been received from different pews. Surely more than one answer might be given, and several distinctive views might be combined in one. But it will best subserve the purpose of this article to limit attention to a single feature—the want of *adaptation*, using the word in a pretty broad and discriminating sense. The preacher was not adapted to the people. The sermon was not adapted to the time and the occasion. In some other locality that same minister might be an acceptable and useful preacher. To some other audiences that same sermon might be preached, as it was preached, to the satisfaction and profit of the hearers generally. Here the man and his pulpit ministrations not only failed to secure the end of the pastoral relations, but were in some sense subversive of them. And who does not know that the deplorable prevalence of ministerial inefficiency and the depressions and distractions consequent therefore, are largely traceable to the same cause! No man in any sphere can hope to properly accomplish the work for which others are better adapted, and no efforts, however excellent in themselves, can be expected to excite interest and secure results where their appropriateness is not fully recognized. Of course, anybody can do something anywhere. But whether a congregation of experienced and well-read people will care to listen every Sabbath to the scriptural expositions of the merest novice, or the endless repetitions of “the first principles of the doctrine of Christ,” by whomsoever unfolded, and to depend upon such performances for all their re-

ligious necessities, is really the question to be carefully considered.

Evidently the law of adaptation in its application to the sacred profession receives less attention than its importance demands. Indeed, it may be doubted whether in any other department it is so generally neglected, its neglect treated with so much indifference, or followed by consequences so disastrous. And there must be blame somewhere. Nor, were some adventurous Diogenes to go forth in search of the parties upon whom the blame must rest, or between whom it must be divided, it is likely that he would need his lantern to enable him to satisfy an honest judgment. The Church itself, the pastor, the spiritual guardian of the Church, the theological seminary, the ministerial nursery of the Church, the ecclesiastical body, the grand ministerial inquisition of the Church, are all entitled to careful attention whenever this very practical question is scrutinized as it should be. Within the scope of the present article, no such inquiry can be instituted.

At another time the writer found himself in another pew. Again he was more impressed by the objectionable features of the sermon than by its excellences. The reader shall be put in condition to decide whether the impressions were uncharitable or unjust.

This was the text: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty," (2 Pet. 1 : 16). The theme, implied, though not stated, was, *The Reliability of the Scriptures*.

Assuming that his hearers correctly *guessed* what the issue to be discussed was, he commenced by saying that he would call "four witnesses"—these were his words. And he named the witnesses before he called them in the following order: Reason—Conscience—the Heart—the Life of the Christian.

1. *Reason* testified that we need a revelation—that the Scriptures constitute that revelation. These two points were simply stated. No attempt was made to either prove or illustrate them. The witness was not cross-questioned. The naked assumption was several times repeated, slightly varied in form with some

little attempt at amplification, and Reason, the first "witness" was dismissed.

2. *Conscience.* This witness testified of guilt and of the efficiency of the Gospel to save from guilt. It was claimed that the sense of guilt is universal, and that scripture remedies are effective without exception. Neither the nature of things nor the teachings of the Scriptures were brought into notice, nor was the possibility of failure resulting from improper or imperfect use of the remedies recognized.

3. *The Heart.* Three unqualified assumptions—mere assumptions—constituted the testimony given by this witness. The first was that the heart feels the crushing burdens of sin; the second, that it realizes repeated disappointments in seeking relief; the third, that relief was only and surely found in Christ. These assumptions stated and repeated was what the heart had to say.

4. *The Life of the Christian.* This testimony was somewhat elaborately insisted upon. But what weight there was found in it will be best understood by some negative statements. No class of experiences was described. Nothing was said about transitions made, nothing about attainments realized, nothing about qualifications secured. There was a sort of vague generalization of something called *experience*, but it was about as difficult to determine what the preacher means by the word, as it was to decide whether he meant any thing. The only tangible feature of this part of the sermon for which he should have credit, was that Christian experience cannot be accounted for except in the light of scripture instruction.

The following objections were noted:

1. The text and the sermon were not in legitimate relations to each other. The text offers the testimony of "eye witnesses," while that of the sermon was exclusively, so far as the showing was concerned, metaphysical. Of course the word metaphysical is used comprehensively, as embracing internal cognitions in opposition to impressions produced by the external senses.

2. Questionable distinctions in moral philosophy were assumed as undoubted and treated just as though all in the audience agreed with him necessarily, or were profoundly ignorant

that differences of opinion exist respecting them. The point objected to is *not* that his philosophy was wrong. This is not to be taken into the account. It is that the intelligence of an audience is not to be insulted by an utter and silent repudiation of opposite views upon disputed questions.

3. Points in Christian development, upon which the public mind has often been well-nigh distracted with anxiety, were not only taken for granted, but given as proof, and as the only proof.

4. The preacher affected scholarship, always a most serious objection in the pulpit, however well founded the assumption may be. He evidently intended to make his hearers believe that he had read the classics and that he was familiar with history. And he as evidently failed, as nearly all others do who make the attempt. He used some classical metaphors and alluded to some historical incidents. But nine-tenths of his audience knew as little about the sources of the expressions as they did about the uses to which they could be appropriated. And the few exceptions were satisfied from his blunders that he had picked them up as second hand quotations, rather than brought them from the original fountains. How ridiculously absurd nearly all such endeavors are! Allusions to mythology are almost always far fetched, of doubtful import, and of doubtful application. In this particular instance one could not help but wonder what, in the connection, they could be made to mean, and whether the speaker had in his own mind any meaning which he intended to express by them.

But in handing this occupant of the pulpit over to the reader, the forbearance and the palliations to which he is entitled, must not be withheld. And the more especially should the facts involved be given as they bear in like manner upon so many incumbents of the sacred desk. The preacher was a *young man*. Years had not modified his judgment nor experience corrected his youthful assumptions. He had not yet left his stilts. He displayed the sanguineness of one who had not learned the folly of human wisdom. He used the treasured thoughts of others as if they were his own when he had not sufficiently mastered them to apprehend their full import. He gave his congregation his first impressions respecting what he had been taught, with

all the sanguineness of which a mature mind might speak of axioms, because as yet he had found no occasion for either modesty or modification.

Some other things should be mentioned to his credit. His creed was orthodox. He had become the hero of no scientific skepticism. He had the elements of a good voice. Like his mind and heart, it needed culture. He seemed to feel that monotony was self-possession, and that staccato was emphasis. He appeared, and doubtless was, honest. All who heard him seemed to feel that he might be a good man. He had evidently completed his education *for* the ministry, though as evidently he was yet to begin his education *in* the ministry.

As public worship is commonly conducted, the sermon is the main and most important part, the opinions of some good men to the contrary notwithstanding. It is the *main* thing, though it is not every thing. Whether the general interest of the congregation as a whole, or the spiritual edification of believers in particular, is taken into the account, the devotional part of the services is not to be treated with indifference. Respecting prayer, the great apostle said, "I will pray with the Spirit, and I will pray with the understanding also." And surely the prayers of the pulpit as they bear upon the minds of all classes which frequent the house of God, are worthy of careful attention. They are not intended merely to round out the exercises. They have not only a befitting place, but in themselves they are indispensable. Prayerless worship is not worship. It neither meets God's requirements nor man's necessities. Its mellowing, elevating and controlling influence, is imparted to every other part of the service,

The true idea of public prayer in public worship is the devotional interpretation, embodiment and expression of the religious necessities and aspirations of the congregation. The minister must be something more than mouth to the people. If he does not rightly apprehend their wants he cannot correctly represent them. Unless his hearers are conscious that their sentiments and feelings are embodied in the prayer, they cannot unite in it. The minister does not lead them because they do not follow him. It is not their prayer but his; the individual

prayer of one, not the united prayer of many. Only as it may be a means of instruction, it might as well have been offered in the closet as in the pulpit. Prayer is communion with God. Public prayer, to amount to prayer, is the communion of a religious assembly with God. And as it is uttered by the minister, it is likely to be effectual about in proportion to the correctness and the completeness of his apprehensions and representations of the devotional state of those with whom he is thus associated. And it may as well be said here as elsewhere that stereotyped prayers, publicly offered, are well nigh necessarily failures, for this reason, if for no other, that the same congregation cannot be in the same condition at different times and on different occasions. And our prayers must always be offered with a view not only to our present state, but with a discriminating regard to our present surroundings. Occasions never exactly repeat themselves. There is always a difference in the pervading idea, the atmosphere it produces and the susceptibilities it awakens. There is such a thing as spiritual discernment, and the minister of Christ never needs it more than when he attempts to lead an assembly in their devotions. Nor is it ever more appropriate for him to remind himself of the apostolic declaration, "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

In the experience of the writer among the pews nothing has impressed him so much as the awful isolation of the preacher from the people in his public prayers. There have been a few—but a few—exceptions. And what a fearful blank, nay, what a distressing desolation, is a public prayer in which the heart of the devout hearer can take no interest except as a hearer! There is the recognized leader before the people, and between them and God. And yet too often all are made to feel that if he is speaking on their behalf in the open ear of the Infinite, he fails to speak of their heaviest burdens and their most needed blessings.

Did space permit, any number of examples might be given
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of what might, in some respects, be called excellent prayers, as torturing to a really devout worshiper as would be the repetition of the Declaration of Independence at the bedside of a dying sinner.

There evidently is a most lamentable lack of earnest thoughtfulness, of suitable preparation, of spiritual intuitions in regard to this part of public worship. But what most of all is needed to fit the man of God to pray as well as preach, is a blessed realization of one of the possibilities which the Master himself has placed before us: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." A mighty man in the pulpit was accustomed to say, "The arrows which are to be hurled with effect in the sermon must be pointed in the prayer." And another "Boanerges," who had more or less to do with the schools of the prophets, repeatedly said to students, "Whether you learn to preach or not, be sure you learn to pray."

From what has been said it must be apparent that the pulpit sustains a very influential relation to *empty pews*. Nothing in these times has called forth more frequent lamentation than the fact that so large a proportion of every community utterly neglect or very irregularly attend public worship anywhere. No question has been more perplexing to the chosen leaders of the churches than how to attract the masses to the house of God. And yet, if these utterances from the pew are entitled to any respect, it cannot be difficult to name the cause and the cure of this most undesirable state of things. It may indeed be true, in some favored localities, that, regardless of the talent and the tact, or the absence of both in the ministry, an approximation to a general and uniform attendance upon the stated means of grace, may be secured by the proper enforcement of a well established public sentiment. But it amounts to a moral certainty that nearly everywhere there is a large and growing class of a very good sort of people who do not with any regularity frequent places of public worship, not because they are either skeptical or indifferent, but because their religious views, sympathies and aspirations find few responses in the churches to which they have access. Many of them love the sacred courts quite as ar-

dently as the majority who frequent them. They are flippantly denounced from the pulpit as infidel, as heathen, and people greatly wonder how it is, that where there are so many churches, any one should be so uncivilized as to neglect public worship. Well, it is a wonder, and yet it is a fact. Every Sabbath there are not a few who have the question before them for decision, whether they will go to Church, and if so, *where*. If ministers and churches better understood the sadness and sore trials to which many really religious people are subjected respecting this subject, they might be less censorious and *perhaps* feel some responsibility in view of it.

Perhaps this article cannot be brought to a close more appropriately than by a condensed statement of a single example.

A stranger, an intelligent Christian man, went into a town, where, in proportion to its size, there were the usual number and variety of churches. Business required him to remain there for some length of time. Of course he expected to attend public worship. He was a church member, but he was not a bigot, and he did not incline to endure torture in his own denomination when he could find satisfactory religious services elsewhere. Whether at this point he was right or wrong is a question not here to be decided. He sought congeniality. He wanted instruction. He had an eye to such opportunities as might invite personal activity. He intended to keep himself alive spiritually, in working condition, and to make himself useful so far as he could. Such, in the main, were his thoughts and intentions. Where he could find the privileges suited to his felt necessities, was the question to be settled.

He first went to the largest and more costly church edifice in the town. He need not be charged with pride or with ambition to become associated with the fashionable and the aristocratic. Wealth invested in a house of worship may be very properly regarded as an exponent of intelligence, taste, liberality, enterprise. But he found to his disgust that costly pulpits are, sometimes at least, occupied by stupid, superficial, narrow-minded ministers.

Next he sought the security afforded by denominational reputation. The church to which he went did not represent his

preferences. But the denomination was noted as sending out only learned ministers. In going there he felt that whether he heard his own views unfolded and defended or not, the sermon would be worth hearing. One visit here was enough—more than enough. Either the reputation of the denomination was unfounded or it was sadly scandalized in this particular case.

In his third adventure he followed the multitude. Other churches were emptied to crowd this. The minister's name was on everybody's lips. As a man of discernment the stranger left the place, saying to himself, "*Sensational nonsense!*" On his way to his room he asked himself two questions: "Have I not known before that the greatest simpleton, by the cry of fire, will call out a greater crowd than the most profound and most instructive religious teacher?" The second question was, "WHERE NEXT?"

After three such experiments, with such results, would it surprise any one to learn that on the next Sabbath morning the stranger decided to—*stay at home*.

ARTICLE VI.

PRACTICAL OBJECTIONS TO CHILIASM.

By REV. PROF. J. I. MILLER. A. M., Staunton, Va.

To define Chiliasm is no easy task. We have never seen two definitions of it that coincided. This much, however, we feel may be safely affirmed as, in the main, the views of Chiliasts or Millenarians, for these two terms are used interchangeably; that Christ will reign in person for a thousand years on the earth.

In this millennial period, his saints, especially those who believe in his pre-millennial coming, are to reign with him, in which they are to enjoy all manner of spiritual and bodily pleasure, while the wicked are to be in subjection to the saints, or (according to other declarations of Chiliasts) they shall be entirely exterminated. The above, refined in some instances of its grossness, has been held all through the ages of Christianity by some most excellent people in the various churches of Christendom. It is not with them, therefore, but with the doctrine that we find fault. "By their fruits ye shall

know them," is an inspired standard of judgment, and so long, as in a spirit of kindness, we adhere to this standard, we are sure we are safe. Stripped of all prejudice, we are sure the Chiliastic views cannot stand before the "*fruit*" test.

I. Let us try it as applied to its advocates. There is no safer test of a particular tenet than to watch its effect on those that hold it. Infidelity, deism, and the like, are familiar and forcible illustrations.

In this crucial test of Chiliasm, we may notice (*a*) that it necessarily leads to *Phariseeism*. This spirit is often apparent in them when they themselves do not suspect it. If they are sincere in their belief, and this we concede to some of them at least, that only those who hold to the doctrine of Christ's pre-millennial coming, will be among the number who shall reign with him in his earthly kingdom, they are fostering the very spirit of Zebedee's children, which the Saviour more than once rebuked during his days on the earth. But let this idea take fast hold on the mind, and its only refuge is in a self-righteous spirit. So, the idea which some of its intelligent adherents cherish that, through the ordeal of suffering, they are especially to be fitted for a high place in this millennial kingdom, begets the same unhallowed self-esteem. A letter, from a very intelligent person, holding this as a part of her Chiliasm, was once given us to read. While it was apparent that the writer was the very soul of sincerity, and in possession of a mind of the very highest order of intelligence, it was equally apparent that, doubtless wholly unsuspected by herself, she was permeated with the leaven of self-righteousness.

But under this point we would consider (*b*) the tendency in the adherent to this faith to beget a morbidly soured and unhappy spirit. It is claimed by Chiliasts that wickedness is to increase in the earth, and calamities multiply, till the Messiah come to set up his temporal kingdom. With this, as an article of their faith, to be consistent, they must see from "out the self-same quarter of the sky ten thousand demons frown, in which others see as many angels look and smile." Such a theology cannot consistently be maintained without affecting seriously the spirits of its followers. Till human nature is wholly differ-

ent from what it is, men and women will reflect, as a rule, the hue of their religious tenets. With a theology, whose leading tenet is not "wickedness must needs be growing and extending, and deepening in every step of human history," they could often find much to approve, where now all must be condemned. Where every word and act, and principle, must, chameleon-like, reflect the hue of their faith.

The effect (*c*) upon the temporal well-being of believers in Chiliasm must be considered in order to have a full estimate of its fruits. This notion which we are combating prevailed in the *tenth century*, and the effects upon the temporal prosperity of those holding it were most disastrous. "This belief, upon the multitudes who adopted it, had the effect to render them inactive; they squandered and consumed their goods; they suffered their houses to go to ruin; and many families were reduced to want," Knapp p. 342. So, though to a more limited extent, it was in the excitement in 1843, when the Millerite delusion prevailed, and so, still later, in the Valley of Virginia under the influence of the Thurmanite heresy.

A recent writer attributes even demoralizing effects to its adherents: "We will go even further, and express our opinion that, while on such serious men as Moody and Nicholson and Craven and Goodwin and Gordon, the doctrine may produce no ill effect, the history of the Church is black with the demoralizing effect when preached to the common people. It is a doctrine first of fanaticism and then of infidelity. The reaction from it was disastrous at the end of the tenth century; and so it was in the more limited excitement within our own memory.

II. One of the most deplorable fruits of this doctrine is *its tendency to increase infidelity*. This is one which follows as naturally as effect follows cause. It is a noted peculiarity of Chiliasts to be *positive, dogmatic and confident*. Hence, with the most unblushing assurance they have again and again set the time for the end of the present and the ushering in of the personal reign of Christ on the earth.

But what has been the result? They have failed, as they ever will in every instance, to make good their presumptuous

predictions. What then is the effect upon the minds of unbelievers? The natural recoil is infidelity.

They reason that if men, who claim to be good men and learned theologians, fail to understand the Scriptures, as the sequel has proven they do on this point, who knows whether any man understands them, and may not men be mistaken on all points of doctrine claimed to be taught in the Bible? We will, therefore, discard the whole system of Christianity as "a cunningly devised fable."

With the unbelievers in the time of Peter, they will say, after seeing so many failures concerning the second advent: "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." To our mind, there is no doubt that this "being wise above what is written" has caused more infidelity than all the writings of all the known infidels since the introduction of Christianity into the world.

With the heart full of hatred to the truth by nature, how ready are they to catch at every thing that can strengthen their native aversion thereto! And surely no unprejudiced mind can deny that Chiliasm with its dogmatizing and positive assertions as to the time of Christ's coming, furnishes the occasion for the confirmation of cavilers.

III. Another evil fruit of Chiliasm is, *it takes away the very highest incentives to labor for the conversion of the world.*

"Mind is so made that it needs the hope of *gaining an object* as an inducement to effort." "Millenarianism, 'keeps the word of promise to our ear and breaks it to our hope.' It dissociates the triumph of Christ's kingdom in the future from its antecedent progress and from the endeavors of Christians to advance it. It therefore repudiates the promise and hope of human progress, and declares them delusions of philosophy and rationalism and no part or incident of Christianity. The Christian, it is indeed admitted, is required to work for Christ; for the command is: 'Occupy till I come.' But he is to work with the deadening consciousness that his efforts will fail to make the world better. They are to toil and suffer knowing that all their

efforts avail nothing to establish the kingdom of righteousness and peace on earth."

The above extracts from the *eleventh* lecture before the students of the Andover Theological Seminary by Prof. Harris, of Yale, present the truth in a nut-shell on this aspect of our subject. Why spend time, money and strength to do what, if this theory be true is already a forlorn hope? Would men hazard their lives even to the death to go to heathen lands to tell "the old, old story," convinced that it *must* fail of its end? Would parents consecrate themselves to the arduous and self-denying work of the ministry, or young men voluntarily enter this calling, impressed with the idea that the cause in which "they count not their own lives dear" is hopeless? No, no, instead of the teaching that the present dispensation is worn out and from sheer feebleness is passing through its death throes, I offer to your study a different and an all-inspiring lesson in the words of Dr. Young, of Edinburg, Scotland: "After nearly two thousand years, notwithstanding the countless and manifold evils by which it has been beset, Christianity survives and has not grown old. At this hour it betrays none of the sunkenness and feebleness of old age. In all the freshness and vigor of its youth, it yet lives. All sorts of antagonists it has met, all possible plans of assault it has encountered; and at this moment it is not vanquished but victorious. Having nobly conflicted with every foe it is but erecting itself to look abroad upon fields which it shall at last proclaim its own, and when it shall at last stand without antagonist and without rival. As yet it is only working itself forth from the evils which the ages have accumulated upon it. By and by we shall behold it girding itself for mightier efforts than have before been witnessed, baring and nerving its heart for the universal conquest of the world."*

These words of Dr. Young have the ring of the true metal in them, and with such a faith, heroic deeds and great results must show themselves. But the very opposite of this is the legitimate tendency of the teachings and spirit of Chiliasm.

*Extract from the writer's address delivered before the Y. M. C. A., at Salem, Va., June 9, 1878.

IV. *Another of the evil points of Chiliasm* is its *reactionary effect*. The Christian Church, in all its divisions, recognizes the truth that *Christ will come the second time without sin unto salvation*. So far as we know, there is not a church, in all the range of Christendom, but believes in the Second Advent, or that does not hold this to be an important doctrine in the Christian system; and yet it now rarely ever forms the topic of discourse from the pulpit. But how shall we account for this? On the principle that "extremes beget extremes." The extravagant and unscriptural lengths to which this doctrine has been pressed by many in the Chiliastic ranks has so reacted on the orthodox faith, that it has been virtually dropped out of the teachings of the pulpit. We do not justify the entire omission of this subject by those holding what, by the whole Protestant Church in its formulated faith, is considered the true doctrine concerning the Second Coming of Christ, for on the common adage, "two wrongs do not make a right," they would be condemned. The fact, however, remains the same, that it can be accounted for most satisfactorily to all familiar with the philosophy of the human mind, by the reactionary effect of Chiliastic extremes. A parallel case is the doctrine of *Holiness* so prominently taught in the Scriptures. That God's people should be holy, no one can deny; there is nothing plainly taught in the Holy Writ if this is not, and yet how rarely does it form the subject of pulpit ministrations in these latter days. But how account for this? By the reactionary effect of the *ultra* and *unscriptural* teachings of many ministers and some congregations on this subject. The doctrine of Holiness has been so abused as to become a stench in the nostrils of sober-minded people, till, ere they are aware of it, they are driven to the extreme position of, if not denying the doctrine, passing it by as among the *adiaphora* of Christian truth.

That individual Christians and the Church suffer loss by the reticence into which the subjects both of the Second Coming, and Holiness have fallen, no one can doubt. No important doctrine of the Christian system can be suffered to fall into disuse, without a corresponding measure of injury upon the

child of God, and the Church in her aggregated capacity. But whilst the Church is not guiltless in this thing, the primal source of such evil lies with those who have been "wise above what is written," and have displayed "zeal without knowledge."

Revival, both as to its nomenclature and fact, is *scriptural*, yet to such indecent extremes, under the name revival, have meetings been carried, till whole congregations of good people, believing in vital piety, have come to express disgust at the very mention of a revival of religion. So, in like manner, as already seen, Millenarians are responsible for the unjustifiable reticence on the true doctrine of Christ's Second Coming.

It is truly sad to think so much evil grows out of what, in many instances, may be a well meant, but intemperate, advocacy of a phase of truth, which, if established can result in little or no good. One of our theological professors, a few years ago, in a letter to the writer has well expressed the whole truth on the subject: "Faith *in* Christ, and not in the *time* of his coming is the only condition of salvation."

V. Another objection to Chiliasm, which though not one of its fruits is well worth considering, is: *It is not sustained by the Creed of a single Evangelical Church.*

It surely is a singular and noteworthy fact that, with all the prominence, a few men, from all the churches, have sought to invest this subject, it never has found a single Creed willing to incorporate it into the body of its Articles. It may suit the tastes and preferences of some to be the foster-parent of such a foundling, but as for us, whenever we find ourselves outside the distinctly formulated faith of the Church catholic, we pause in dismay at such seeming presumption.

It seems, if the whole Church has failed to see the truth on this subject, its voice, even with the Bible in her hand, is uncertain, and the legitimate conclusion which we must reach is, that each for himself, must be the judge of what is orthodox, or essential, when alas! how worse than Babel confusion would be the spiritual tongues! Any doctrine that is likely to prove "an apple of discord" in the Christian Church, is surely to be looked upon with suspicion. Says Prof. Briggs, of Union Theological Seminary, N. Y.: "Thanks be to God that these men

do not constitute the Christian Church; they are the few who give forth the discordant notes in that grand hymn of thanksgiving and praise that is constantly ascending to our Saviour and King for all his mercies to the Church and the world. We are not yet prepared to discard the great teachers of the Church or to put out the lights of Christian history. We are not disposed to adopt the suggestion of one of these pre-Millenarians, (Dr. Goodman), 'to turn over libraries, break through all the traditions, overturn all the schemes,' devote ourselves for life to the study of King James' version at the feet of these new lights, who take such a gloomy view of things, and give such little encouragement for hearty labor."

VI. Another and serious objection to Chiliasm is: *It is un-Lutheran*. This follows legitimately from what has been said under the preceding head. If it is not found in any of the orthodox creeds, of course it has no place in the Augsburg Confession. Not only has it no place there but it is unquestionably condemned by that noble Confession. Hear Article XVII.: "It is also taught that on the last day our Lord Jesus Christ will come to judge all the dead, to give unto the believing and elect eternal life and endless joys; and that he will come to condemn impious men and devils to hell and everlasting punishment. * * Here, in like manner, certain Jewish doctrines are condemned, which are circulated even now, that, prior to the resurrection of the dead, the holy and pious alone will occupy a temporal kingdom, and that all the wicked will be exterminated." If this Article can be so interpreted as not to antagonize itself to Chiliasm, or Chiliasm to it, then the Bible can be interpreted not to teach regeneration or redemption. Millenarianism teaches that Christ will come one thousand years before the end of the world and set up a kingdom, in which he shall reign with his people as his subjects, and his people are simply all those who have accepted their *dictum* that Christ's coming is to be pre-millennial. The Confession, however, says that on the *last day*, &c., our Lord Jesus Christ will come. Now if these two things agree, then it is vain to talk of disagreement.

The Confession teaches that the object of Christ's coming is to judge all the dead, but Chiliasm teaches that it is to set up a

temporal kingdom, and that he will then raise the pious dead—such as have died with pre-millennial faith—who, with persons of like faith, are to reign with him a *thousand years*. If there is agreement here, in what would disagreement consist?

"The seventeenth Article of the Augsburg Confession of faith, therefore, rightly rejects not only a *grosser* Chiliasm, but Chiliasm in all its several form."*

Says a writer in the LUTHERAN QUARTERLY, January 1874: "Whilst her leading theologians and the great body of the Church, have interpreted it (Augsburg Confession) to condemn Chiliasm in every form that includes a literal presence and sensible reign of Christ, prior to the general resurrection and general judgment, a few have professed to find in it a warrant for their views of a pre-millennial advent and personal reign of Christ on earth. * * The words of the Confession fix the order or relative time of Christ's coming as definitely as human language can well do it. It is to take place at the last day, at the consummation of the world, and in connection with the resurrection and final judgment. Any earlier, literal coming, or for any other purpose than this, the Confessors treated as the dream of Chiliasts or Millenarians." How any thing can be plainer or more conclusive than this it is difficult to conceive.

That there are a few men in the Lutheran Church who hold and teach Millenarian views, as there are a few like-minded in all churches, we do not deny; but that her Confessions, except by the use of Procrustean principles, can be made to teach it, we do most unhesitatingly deny. On this subject the Lutheran Church stands with all the great creeds of Protestantism, and the great foundation of all creeds, the Bible, viz.: "that finally this same Christ will return visibly to judge the living and the dead, according to the Apostles' Creed."†

*Rev. H. Wetzel, of Concordia Synod.

†As further evidence from high Lutheran authority (Schmid's Dogmatics, p. 660) that Chiliasm is not in harmony with Lutheran theology we quote the following: "Others not of the Lutheran Church enumerate as among these events, 'a coming of Christ to be effected before the final judgment, for the purpose of establishing a kingdom on this earth, under the control of the elect for a thousand years'" (Chiliasm).

Many other objections might be urged against this Montanistic heresy, but time and space admonish us to desist. What possible good can grow out of Chiliasm we have yet to learn. All that can be effected with it can be done without it, and with many of its evil effects eliminated.

Says the reviewer of the seventh edition of the "Last Times" in the July number of the QUARTERLY, for 1878: "Our commendation of the volume for its earnest spirit and forcible presentation of important truths, must be coupled with a disclaimer of any endorsement of the peculiar millenarian views running through it, and which we believe to be unscriptural and unfriendly to the growth of piety and true Christian zeal."

Prof. Samuel Harris, of Yale, already quoted, most truly says: "In the light of the Christian promise rightly understood, we accept Christian work as a privilege, because in it we are workers together with God to save sinners from their sins, to multiply the number of Christian workers, to hasten the deliverance of the world from its sin and misery, and to advance the Christianizing of civilization, and the progress and universal prevalence of Christ's kingdom. Work thus becomes a part of Christian education. It trains him to love all men as Christ did, to be valiant for the truth, and to be strong in faith and hope; it develops a broad and intense interest in humanity and in all that affects human welfare, and creates a large-hearted, genial and healthful Christian manhood. Millenarianism, teaching the in-

But the Lutheran Church has always taught as follows (Quen., IV., 649): "Since the second advent of Christ, the general resurrection, the final judgment, and the end of the world, are immediately united, and one follows the other without an interval of time, it is manifest that before the completion of the judgment, no earthly kingdom and life, abounding in all spiritual and bodily pleasure, as the Chiliasts or Millenarians dream, is to be expected."

"This reign does not imply, it is true, a *visible* terrestrial and secular government, as ignorance and folly (Chiliasm) have often supposed, but one that is invisible and celestial; heaven and earth will not then already have attained a perfect end and consummation, death will not yet have been abolished, and the final judgment, when the evil will have been separated from the righteous, will not yet have taken place."—Kurtz's *Sacred History*, p. 423.

evitable failure of all efforts to reform and renovate society, deadens the interest in human affairs, trains the Christian to disgust with life, and desire to flee from the world in order to save himself from its dangers, and to nurse his own spiritual emotions in retirement rather than to interest in toil for the world's renovation. It trains him to a longing to die in order to escape from the toil and conflicts of the Christian—a saintliness which is ungenial, ghastly, and remote from all the interests of human life."

Surely a doctrine with such fruits, and the views of Prof. Harris just quoted as to the legitimate tendency of Chiliasm, are but the echo of all writers on this subject, save the few defenders of the same, who ought to be exposed and the unwary warned lest they fall into the snare so artfully laid.

ARTICLE VII.

EDUCATION IN THE SOUTH.

By JOHN E. BUSHNELL, A. M., New Haven, Ct.

In a recent issue of *Education*, Dr. Curry,* an authority in this connection, presents the favorable side of the school work in the South. He says, moreover, that there is much misapprehension on this general subject of "Education in the South," and adds that, before the war, "in proportion to population, taking man for man, negroes excluded from the calculation, the South sustained a larger number of colleges, with more professors and more students, at a greater annual cost, than was done in any other section of the Union." Let me reproduce some of the figures: "According to the census of 1860, Massachusetts had a population of 1,221,464, and Virginia 1,047,411; Massachusetts had 8 colleges, with 96 teachers and 1,733 students at a cost of \$195,110; Virginia had 23 colleges, 183 teachers and 2,824 students at a cost of \$243,940; Massachusetts had 319 academies, 633 teachers, 14,001 students, at a cost of \$490,047;

*Rev. J. L. M. Curry, D. D., LL. D., General Agent of the Peabody Educational Fund, Richmond, Va.

Virginia had 398 academies, 720 teachers, 13,204 students, at a cost of \$544,241." The comparison between New Hampshire and South Carolina was much more striking and greatly in favor of the latter State. "The white population of the North in 1860 was about 19,000,000; of the Southern States about 8,000,000. The North had 205 colleges, 1,407 teachers, 20,044 students at a cost of \$1,514,298; the South had 262 colleges, 1,488 teachers, 27,055 students, at a cost of \$1,662,419." In the face of such facts no one should ask, "Why was the South so backward in educational enterprise?" The facts repel the insinuation. The once slave states have not been "backward" in educational enterprise. The school work of the South however was of a different spirit from the school work of the North. The South began with the few. The scholars of the South, especially of Virginia and the Carolinas, have spoken before the world of the superior culture of the fortunate white population. There was a high standard of scholarship maintained by the few—the leading and representative men of the South, but no rhetorical turn can conceal the fact that the average intelligence of the actual population even before the war was low. There were no public schools which the whole people of all classes, from the "rich man's dunce" to the "poor man's genius," attended in common. And now with a new generation on the stage who were deprived very generally of college training, on account of the circumstances of war, the census does indeed make an invidious comparison between the South and the other three great geographical sections of the Union. Census figures make few distinctions, and count man for man.

Let us look at the comparison in 1880, taking Pennsylvania as a fair average for the North. In the Keystone state, where we find four millions of population, we find hardly $5\frac{1}{2}$ per cent. unable to read. Whereas in the South (taking the percentage upon the same basis) we find a state of things which is far from being so satisfactory. Starting in the alphabetical order we find that this percentage of illiteracy for Alabama is $34\frac{33}{100}$; for Florida the figures are substantially the same; for Georgia the same; for Kentucky and Louisiana and Mississippi and

North Carolina and South Carolina and Tennessee and Virginia, the same. Only two-thirds of the total population are able to write their own names. In no one instance does the percentage rise as high as three-fourths. "Oh," they tell us, "but you must exclude the negroes from the calculation!" I have often heard this plausible exception offered in palliation of the ignorance which the census makes so apparent. More of this anon.

Let us look at the figures, even with the six millions of negroes excluded. The average still shows that about 16 per cent. of the total population in the South, cannot write. In Pennsylvania, on the other hand, only $3\frac{41}{100}$ of the present four millions of population are not able to read, and only $5\frac{82}{100}$ are not able write. (I quote from official documents kindly furnished me by Mr. Eaton, U. S. Commissioner of Education).

In regard to the negro race in the South (and there is a race to speak of), it may suffice to give the facts for a single state—a leading and central state in the new South. The degree of illiteracy reached upon this basis of percentage is such as should cause educators to act as well as to speak. Out of the total colored population, in Georgia, of 725,274 souls there are 391,482 over the age of ten years, who cannot write their own names. The percentage for Alabama and Louisiana and most of the other southern states is substantially the same. Dare we stop and turn aside at this point simply to discuss delicate distinctions which might possibly reflect a few chance rays to the temporary credit of the white people, saving them from some degree of reproach? Or must we move on counting man for man and soul for soul, without regard to race or color questions? What have we as educators, as Christian teachers and citizens to do with ethnic differences save as they may enable us to wisely meet the demands of the situation? For one, I do not intend to *exclude* the negro, but rather to *include* him in all my educational calculations. His need is the greatest and the call to speak and labor in his behalf comes with corresponding emphasis. Why should we, as educators make any invidious distinction between colored and white, between white sons and daughters and the children of the freedman? If slavery

was wrong and the negro was degraded by the wrong done him by his white brother, then is there not a ten-fold responsibility upon us and upon those who shall follow us? I speak as a white man. I speak as a Southron. Nor do I claim that the white people of the South—the intelligent, Christian men and women who control the public sentiment of the South—harbor a fixed prejudice against the negro. The white people do not, in fact or purpose, exclude him from equal educational privileges with their own children. Dr. Curry does not “exclude” the negro, save as it is necessary to explain the past and present condition of the educational work in the South. Apart from some mere verbal explanations, the negro is not excluded from the southern schoolroom. To be sure he is practically excluded from the separate schools established for the white children, but he is in turn equally supplied with schools from which white children are excluded. Allow me to quote, in this connection, from Supt. Ruffner. In his report for 1881, p. 124, he says: “The education of the negro I took up earnestly in my first report (1871) and gave offence, by my decided advocacy, to many persons, some of whom are now favorable to this object. I showed, from the history of emancipations in all ages, how important it was for the State to enter upon this work. I showed the public value of our colored population, and contended that they were fully capable of receiving an education, and that every reason for educating whites applied equally to educating blacks; and that whilst it was necessary to educate the races in separate schools there should be no discrimination in respect to their schools as to ‘management, usefulness or efficiency.’ This requirement, in the words just quoted, I embodied in the School Law (of which I am the author) at a time when many influential persons would have had it otherwise. These sentiments I have never ceased to repeat and have always acted upon them in my administration. The facts presented in this and last year’s reports fully attest the correctness of the views expressed in 1871 and many times since.”

Such is the utterance of the State Superintendent of Virginia. The importance of the subject demands that we should

dwell upon it. Allow me as a Lutheran to appeal to the men and women of the Lutheran Church. Are we doing what we can for the freedman? I address myself to our 739,413 communicants individually. Can we in the presence of our Lord say that we are doing what we can to educate the colored people of our own country? The Lutheran Church, from the days of the Reformers to this present has been an avowed friend of sound culture and a patron of letters. But what are we as a Church doing? Two years ago I was present at the meeting of our General Synod (South) in Richmond, Va. The subject of education among the colored people of the South was taken up and passed upon in a series of resolutions, which, as was my duty, I reported for the city papers. We *resolved* to establish a colored school immediately. The subject was ably discussed. Drs. Baum and Conrad of Philadelphia, Dr. Butler of Washington and Dr. Strobel of Rhinebeck, N. Y., engaged in the discussion much to the delight of the more southern friends. But what came of these resolutions? Apart from their publication in the Richmond papers and our church papers and a faint after-revival in the *Observer*, there has been nothing done worth speaking of. Not a single man or woman, boy or girl has been educated by the Church in its organic capacity. Happily the present public school system provides for the elementary school training of the colored children, but this training has no specific Christian bearing.* It still remains that the Church must provide for the higher and religious, Christian education of the colored people. I have given the percentage of illiteracy simply to suggest this educational need of the negro race in the South. Young men and women of much promise are appearing here and there. What shall we do for these few who are to influence the many that shall come after them? At Yale and at Harvard the colored student and the white student sit side by side, just as the Indians and white boys at my Virginia *alma mater* (Roanoke College) have sat side by side for the past ten years. Yet no one seems to think it possible for

*See "Our Brother in Black," by President Haygood, of Emory College, Ga., for a fair view of the religious character of the negroes in the South.

the white man's son and the freedman's son to sit together in the Christian schools of the South. For myself I realize that under the existing circumstances at the South a double system is more expedient for the masses; but if our Christian people cannot afford to endow and support separate colleges and universities to meet the growing religious needs of the colored people, the rule of expediency will require that the negro be educated with his white brother in the same colleges and universities. Some tell me that there are certain advantages in continuing a double system from the public schools up, that thus there will be less prejudice cultivated. I can not think so. Prejudice will rather grow as long as it is allowed to rule. But though there is some prejudice existing, which is the main reason why no colored students are encouraged to enter the established (white) schools of the South—thus depriving the negro of the great advantage of association with the white students,—still there is less prejudice than Christian people at the North are apt to suppose. There are to-day very few intelligent, Christian men and women in the South who would, if interviewed personally, confess that they harbor a prejudice against the negro (as contrasted with the Indian, the Chinese, or any race other than their own). Very few, if fairly dealt with, would withdraw their patronage from a school just because it was favorable to the higher education of the negro and which, moreover, might favor, under convictions of duty, the admission of students without distinction of race. For instance, if the Lutheran Church in the South should deem it more expedient to educate colored young men (for the ministry) at some existing institution, rather than to incur additional and necessary expense for the establishment and endowment of a separate school, I do not see how Roanoke College in Virginia, or Newberry in South Carolina, or North Carolina College, or Beth Eden College in Mississippi, or any other one of our classical institutions in the South could consistently offer objections to the admission of colored students under such circumstances. The fact is simply this: Certain ones in their ignorance think that certain others in their wisdom would be awfully stirred up, if it was known that negroes were admitted to these Christian colleges. And

thus the matter stands. Nobody says anything. Nobody does anything. And as a natural consequence, so far as the work of the Lutheran Church is concerned, the six millions of more or less unfortunate negroes are sadly neglected. This ought not so to be. I do not, however, find fault; nor do I propose to offer either opinions or suggestions which may at this juncture seem offensive or officious. I rather put the practical and important subject frankly and fairly before the Church. Here I must leave it for the present. Let every man be persuaded in his own mind. To our own Master we each stand or fall.

As I am writing from New England, allow me to call attention to the work which is being carried on by the Congregational Church, whose great strength centres in the East. This Church, numbering only 382,920 members as compared with the 739,413 Lutherans in this country, contributed during the past year (I use a report of 1880) \$627,861.98 for foreign missions and \$326,720 for home missions, and in addition to this, through the American Missionary Association, which has special charge of the work among the negroes and Indians, \$334,450.67 was spent *for the one fiscal year*. This association has upwards of forty-three schools in the South alone. Compare these figures with the figures of our own Church. Is it not time for us to move in these matters?

I can not conclude without adding a few words which shall speak for the South with no uncertain sound. I quote from an address, read before the American Missionary Association at its last annual meeting, Worcester, Mass., by Rev. C. T. Collins, Chairman of the Educational Committee. After speaking of the comparative present condition of the South and North on the score of school property, showing that New York alone has four times as much school property as Alabama, Arkansas, Mississippi, Louisiana, Florida, Georgia and the Carolinas combined; the speaker goes on to show that we hear a great deal about what the North has done, but very little of what the South has done, since the war. "Oh yes! we northerners gave," says the speaker, "\$500,000 last year to educate the negro; *southern [white] tax payers gave \$4,000,000 to educate him*. I am not comparing the spirit in giving, but the amounts actu-

ally given. In our 129 schools we have 14,000 scholars. In the 14,000 colored public schools of the South there are nearly 700,000 scholars." And this is not all, as Rev. Collins has shown. There are, to-day, hundreds of thousands of white property owners in the South who, regarding the negro as a man and a brother, desire to have him equally educated with the white children. The church and state conventions are outspoken in this behalf.

Apart from this general educational work among the colored people, there are large and influential schools being built up by the white people for their own sons (and daughters) who, by the right of actual superiority, will mainly control public sentiment and conduct the business enterprises of the States. Phoenix-like, the South has risen from its own ashes. At the close of the war this whole section was poor and nearly bankrupt. But "a new era soon dawned, and a new South has been built upon the ruins of a perished civilization." As is well said in the paper to which I have already referred, "to look to the surrender at Appomattox and contemplate what has since been accomplished awakens wonder and gratitude, and is the highest tribute to the energy and capacity of the people and to the creative power of free institutions."

If time and space permitted, I might tell of noble men who gave not only their labors but their lives for the cause of education in the South. The past furnished some who were educators indeed. Within the last two decades a few, who deserve to be called *great*, have gone

—"To be at rest

With kindred spirits,—spirits who have blessed

The human brotherhood

By labors, cares and councils for their good."

Among such I class Gersner Harrison, of the University of Virginia. Though dead, he yet speaketh, saying,* "Sirs, brothers, FEAR GOD AND WORK." So likewise is our beloved Bittle, saying,† "Carry on my work. Aim at great things. Cast self behind you, and go forward."

*"Memorial of Gersner Harrison," by John A. Broadus, D. D., LL. D.

†"Dr. Bittle and Roanoke College," an address by Wm. R. Ruffner, LL. D., State Supt. Pub. Instruction.

ARTICLE VIII.

LITERARY INTELLIGENCE.

AMERICAN.

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ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

HARPER & BROTHERS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Harper's Popular Cyclopædia of United States History. From the Aboriginal Period to 1876, containing Brief Sketches of Important Events and Conspicuous Actors. By Benson J. Lossing, LL. D. Illustrated by over one hundred engravings. In two volumes. pp. 1605. 1881.

Rarely does a work come to our table that impresses us more strongly with a sense of its value than that found in these two fine volumes. It belongs to the class of useful works. There are very few persons who—unless they are themselves walking cyclopædias, or have a very large library at hand—have not experienced the difficulty and inconvenience of obtaining definite and trustworthy information concerning the chief points involved in various historical, biographical, political or social occurrences. The mass of matter belonging to the history of our own country has long been so great and varied, and the inconvenience of lack of easy sources of information so often felt, that it is not surprising that an attempt should be made to supply the need in this cyclopædic way. Indeed, now that the thing has been done, and the whole trouble removed, we wonder that book-making enterprise did not do it before.

The scope of this work is wide, and covers the most important events and actors in the history of the United States from the aboriginal times to 1876, giving the date of occurrence and their connection with other events. It includes brief biographical notices of the principal actors in the varied scenes recorded in our annals. It thus becomes a thesaurus of the facts and incidents of almost every sort, that constitute the complex story of American affairs.

In a work of this kind the most needful quality is trustworthiness. This feature is here almost fully assured in the unquestionable qualifications of the author for the task of preparing the work. American history has been his specialty. Long-continued and critical investigation has given him rare familiarity with its minute and specific details. His "Field-Book of the Revolution" many years ago, his "Field-Book of the War of 1812," his "History of the United States," his "History of the Civil War," and many other historical writings, have made him so well and favorably known to the American public, that there will be little disposition to criticize the correctness of the information furnished in these volumes.

To a very great degree all his works are here united; and their material, with large amount of additional matter, has been adjusted to the cyclopædic treatment and form for convenient reference. Of course, much of the success of the task in preparing such a work as this must depend on the author's clearly grasping a good conception of the whole field to be included, and a plan that will cover it all and unify its parts in right proportions. Where the matter is so broadly miscellaneous as here, great skill and tact are required to find and designate the alphabetic topic, so as to make it of easy reference. It must be conceded that Dr. Lossing has succeeded in these several respects to a degree, if not wholly satisfactory, yet highly and honorably successful. If there are a few instances—as the critic may find such—in which the designating term for the item is not the happiest, they are not sufficiently numerous or unsuitable to form a ground of serious objection. The treatment of the topics, moreover, as a rule exhibits good judgment and ability. The author shows himself master of his material, for discriminating selection and proper molding. Personal sketches and other accounts are usually brief but comprehensive, compact and clear. The articles do not straggle. If any fault appears in this respect, it is that sometimes the account ends *too* suddenly.

The whole work is thus in its prevailing characteristics so very excellent, and has been made so valuable a contribution to our cyclopædic literature, that there is but little room or call for criticism. On a few points, however, some persons will feel that the author's usually well-guided judgment has not been fully maintained. One point is that of including or excluding topics or names. Relatively, to many there will seem to be an excess of military notices. There is at least no sign of failure to do honor to the men of war. Those who have taken the sword have their reward. And when sketches are to be given from the walks of peace, which has its

victories too, it is not always easy to see on what principle or method the selection has been made. For instance, one is tempted to wonder why Dr. Bellows is included, and Dr. Tyng, Bishop McIlvaine, Bishop Haven, Dr. Spring, Dr. Schmucker, &c., are left out—especially since in the article on the U. S. Sanitary Commission, in the only relation in which there was anything making his work special, Dr. Fellows is abundantly as well as rightly honored. Why is Ballou in, and Dr. R. J. Breckenridge passed over? Some will be ready to ask, too, whether it was needful or proper in Dr. Lossing to intervene in the matter of differing theologies, and write for Channing the eulogy: "He did more than any man of his time toward disenthraling the human mind from the bonds of theological systems as inflexible as cast-iron." Possibly it is not yet time to fix the value of Channing's work for New England. The harvest is not yet all in. Much of what his labor has developed, moreover, has been such as he himself would but little admire or rejoice in. However, we do not wish to put these points as any serious abatement from the merit of the work before us. Its value does not depend on its perfection. To professional men, to instructors of the young, to journalists, publicists, and writers of every class, it will prove a great convenience, if not a necessity. The publishers have done their work well. The printing and engravings are good.

The Land of the Midnight Sun. Summer and Winter Journeys through Sweden, Norway, Lapland and Northern Finland. By Paul Du Chaillu, Author of "Explorations in Equatorial Africa," "A Journey to Ashango Land," "Stories of the Gorilla Country," etc. With Map and 235 Illustrations. In two volumes. pp. 441 and 466. 1882.

Du Chaillu is a model traveler. When he undertakes a journey he does it with the evident purpose of learning all he can about the district he traverses, and uses the means best adapted to this end. It is no three months excursion with him, visiting only the cities and places of special prominence, but a tarrying for six or seven years, and going here, there, and everywhere, until his paths form a complete network over the face of the country. Such was the course he pursued in Scandinavia, and, in the "Land of the Midnight Sun," he gives a detailed account of his observations and experiences.

The title of the book is based upon the fact, that, during the winter months, the sun can be seen at midnight in the most northern latitudes, this phenomenon occurring as low as latitude 67, or on the line of the Arctic Circle, at the time of the winter solstice. He gives a lucid explanation of the cause of it, and speaks of the view as something full of interest and most impressive to the beholder. In this wonderful country the author has traveled from place to place, going to city, town and hamlet, along shores and inland, in fruitful regions and on bleak hills and mountains—everywhere to learn the nature of the country, the climate, the occupations of the people, their religion, character, manner of living, etc., etc.

Du Chaillu knows not only how to travel but also how to tell the story of his travels. This is well shown in these two fine volumes. In them we go with him to these interesting northern countries of the Eastern Hemisphere and see him as he, with letters of introduction to men of influence and position, has an interview with the king, dines with high officials and rich merchants, and, with remarkable facility for adapting himself to circumstances, spends months and years among the peasantry, adopting their manner of living, becoming one of the family, joining in their plays, attending their religious services, and showing throughout a warm sympathy for them, thus finding the best opportunities for learning what manner of people they really are.

He gives an account of the system of government, furnishing the details in the appendix. Although governed by a king, the people are free and love their sovereign, who frequently appears among them without a guard, scorning the idea of having soldiers around him to protect him from subjects in whose fidelity he has perfect confidence. He tells us of their system of railroad travel and the excellent provision made for meals at the principal stations. The articles of food are "done to a turn," there is no hurry in eating, and the honesty of the traveler in reporting and paying for what he eats is relied upon. He examines and tells us of the antiquities of the country, its geology, meteorology, mineral resources, fauna and flora, etc. His account of the botanical productions is specially complete. He speaks of the general prevalence of education among all classes, the schools from the lowest to the highest being carefully fostered by the government. Their universities have furnished some of our leading scientists. He never tires of telling us of the honesty of the people, their industry, economy, integrity, generosity, hospitality, and simple but strong and abiding faith in God.

The religious life of these people should be of special interest to Lutherans, for it is the Lutheran system of doctrine that prevails—is the one, indeed, recognized and established by the State. The faith and life of the Scandinavians may, therefore, be instanced as an example of what Lutheranism is, when consistent with itself and left to its own natural growth and to develop into its own legitimate fruits. The testimony everywhere given by Du Chaillu, who could have no motive in giving an account partial to the Lutheran cultus and faith, must be in every respect gratifying to the Lutheran reader. However few are the books found in some humble dwellings, the Bible is sure to be one of them. Family worship is general. A simple, implicit faith in Christ, the Saviour, is characteristic of them from early childhood and goes with them through life, whether it be the peasant in his humble abode or the king on his throne. And this faith shows itself in their life. Everywhere the author speaks of their honesty, the fairness shown in their dealings, their industry, how they were given to hospitality, their freedom from guile, the faithful observance of their duties as Christians, their reverence for their Maker, and their im-

plicit trust in his goodness and love. And yet one or two denominations in our country are looking upon these people as proper subjects for special missionary effort. With millions upon millions of heathen to be converted, they think they would be justified in making proselytes of these honest, God-fearing Lutheran Christians. Peripatetic fanatics have occasionally appeared among them in the past, but always to the detriment of their religious faith and life.

The minuteness of detail, which enters so largely into the descriptions, becomes somewhat tedious as the reader goes on in the work, however much he may have been pleased with it at first. And yet to give a full and satisfactory account, we hardly see how the author could have been less explicit. The whole is so good, that we hesitate to find fault with any particular part. The map that accompanies the work is excellent, and assists materially in following the traveler. The illustrations are many and well executed. The typographical work, paper, and binding, are in keeping with the excellence of the contents. It is being widely read in a Swedish translation and deserves the same by all who feel any interest whatever in the people of which it treats. The author closes as follows:

"Though I have left much unsaid, I must close these volumes. Farewell, Scandinavia—Land of the Midnight Sun! I have wandered over thy country from north to south; I have seen thy gay cities and quiet villages, thy fruitful farms, thy humble cottages; I have sailed upon thy fjords and lakes; I have wended my way in the midst of thy beautiful valleys and dales; I have clambered over thy majestic mountains; I have gazed with awe and wonder upon thy noble glaciers; I have stood upon thy grand and rugged coasts and watched the storm-tossed sea as it dashed with fury upon thy shores. Never shall I forget thy kindness and the hospitality of thy people. The lofty and the lowly—king and peasant—have united to welcome the stranger who landed among them. The many happy days spent among thy good and noble people will never be forgotten. The memory of the dear friends who have been so kind to me will always be cherished."

G. P. PUTNAM'S SONS, N. Y.

The Hibbert Lectures, 1881. Lectures on the Origin and Growth of Religion, as illustrated by some points in the History of Indian Buddhism. By T. W. Rhys Davids. pp. 262, 8vo. 1882.

It is a rare thing to take up a book whose mechanical finish, literary execution and subject matter vie with each other in attractiveness such as is possessed by the volume before us. While the science of religion is yet like many of the physical sciences in comparative infancy and the discussion of remote creeds and the deciphering of religious, metaphysical and ethical theories from the earliest writings of antiquity is commonly deemed a very dry task, the author has handled his subject with such mastery and elegance, that it costs the reader a struggle to lay aside his work

before the last page is finished. Seldom is so much valuable and startling information to be found in so narrow a compass. Limited to six Lectures of one hour each, the discussion is restricted to the original type of Buddhism and those points in its history which appear likely to throw light on the origin and growth of religious belief.

Buddhism itself is shown to be a comparatively modern religion, one of the very latest products of the human mind, preceded as it was by more ancient systems stretching through the long vista of unknown centuries. To trace its relations to these older forms of which it was the logical ultimate outcome and to present the ideas among which it had its birth, form accordingly one of the first aims of the Lecturer. Other reformers had appeared before the Buddha but they uniformly operated along the old lines of belief. Buddhism is a radical change. It started on a new line. It cut loose from the old standpoint and swept away from the field of its vision the whole of the great "soul-theory." "It proclaimed a salvation which each man could gain for himself, and by himself, in this world, during this life, without any of the least reference to God, or to gods."

Hence the transmigration of souls forms no part of Gotama's teachings. The earliest Buddhism views with contempt and aversion, all discussions about any future life. Man's highest attainment is to have no concern for the future. Virtue is not to be alloyed by any hopes or fears of the result of human conduct. This is the central doctrine of Buddha's teaching, the hope, the aim of every good and enlightened Buddhist: to gain the highest wisdom and goodness in this life apart from all curiosities or desires about any future existence. Instead of the transmigration of souls, he teaches a transmigration of character or, to use the better and technical term, the doctrine of "Karma." After the death of a being nothing survives but the result of that being's mental and bodily actions. This is his "Karma," and this, the proper result of his conduct, passes over to a new-born soul, sustaining the relation to it which the flame of a lamp bears to the flame of another lamp lighted by it. "Every individual is the last inheritor and the last result of the Karma of a long series of past individuals." * * "Each generation the exact, inevitable and natural result of the generation that preceded it." Gotama still retained the idea of personal identity, but the identity which makes two beings to be the same being is—not soul, but—Karma. There is indeed a real connection of cause and effect between persons in the present life and persons in a past life, but this connection is not a physical one, it is a moral one between individuals who, according to this belief, are the same. The new being is not consciously the same as the man who dies, yet he is really the same, for he inherits the same Karma.

A man's charity, self-denial, righteousness thus are made wholly disinterested, as he will never consciously share in the results either of his good or evil conduct. Right living is enforced for its own sake, without any motive from desire or hope of supposed benefits to be reaped from it in

the future. Desire for a future life is really foolish, unworthy, groveling. It is an actual impediment in the way of the only object we ought to seek after, viz., the attainment in this world of the state of mental and ethical culture summed up in the word Arahatsip. The original character of Buddhism was thus essentially an ethical reformation, an elaborated scheme of practical life, a refined system of inward self-control and self-culture. Righteousness, earnest thought, wisdom and freedom, these constitute Arahatsip, the end of the noble path. But such a state of mind is impossible, however exalted one's virtue or humble his faith, so long as the mind is still darkened by any hankering after any kind of future life. This spiritual bondage must be broken, this craving desire suppressed. The Arahatsip contains within itself the element of finality. It is better than heaven, and the Arahats are above all Gods.

Governed not only by these premises, but also by the thorough study which he has made of the Pali Pitakas, Mr. Davids defines the Nirvana according to Gotama, to be neither the annihilation of being nor its eternal existence in a state of bliss, but the extinction of passion, malice and delusion. Gotama steered clear of the problems of the future by proclaiming a salvation from the sorrows of life which was to be reached here on earth by a changed state of mind. The Arahatsip is called Nirvana, "the going out, the becoming extinct," because it involves the extinction of craving, and the quenching of the three inward fires of lust, hatred and delusion.

Other subjects treated are, The Pali Pitakas or Canonical Books of Buddhism, said to comprise 8800 octavo pages, The Buddhist Lives of Buddha with the striking parallels between his life and that of our Lord, The rise of the Buddhist order, the community founded to carry out the New System in practice and to make new disciples, and, Later forms of Buddhism. The system claims like Rome to be *idem semper*, yet its variations have actually been as great as the difference of the lands to which it has come and every age as well as every nation has witnessed great modifications. The earlier and original form is however the key to the understanding of the later types and not the converse.

Martin Luther and his Work, by John H. Treadwell. pp. 243. 1881.

If this little volume possessed no other attraction, its superb engraving of the Reformer from Cranach's painting for John Frederick, would alone commend it to the public. To Lutherans especially who have for a generation been obliged to look daily at the wretched excuse for a portrait of the great hero on their Church Almanac, it is very gratifying to have a presentment of his appearance bearing some likeness to the reality of the grand original. The work belongs to the "New Plutarch Series," and is not, according to the best knowledge of the reviewer, the production of a Lutheran pen, yet it could not contain more boundless laudation for this mighty, majestic man if it were the tribute of the most bigoted follower of

his religious views. The author's aim is not so much to set forth the theological and ecclesiastical aspect of Luther's career as to show his remarkable personal qualities, his grand achievements on the stage of history and his influential relation to the freedom and progress of our age.

To write a life of Luther and pass over the controversies in which he was wont to brandish his relentless sword, is indeed like giving the play of Hamlet with the part of Hamlet left out. But when we find such statements as the following, "He was the best example of a disbeliever in hereditary faith," "opposition to scientific investigation has ever been a fundamental principle of the Christian Church," we have reason to be very thankful for Mr. Treadwell's modesty and wisdom in not entering this domain. Unlike other authors of the hour he declines to dilate upon subjects for the discussion of which ignorance is a poor qualification. For some other departments of the vast work of the Reformer the author has more appreciation, and he delineates them in terms of enthusiastic and unqualified admiration and with the strong stroke of a master hand. The day at Worms, that "grandest scene in history," has never been drawn more effectively.

A real biography of the Reformer has never yet been produced. The subject seems too colossal, yet our author has added a few worthy touches and his work deserves a large reading. It is a valuable addition to the Sunday-school Library. Of fascinating interest from beginning to end, with an occasional abruptness and outburst which recall the strong, free, impulsive individuality of the hero himself, it combines the thrilling features of the highest romance with the absolute certainty of their being embodied in actual existence and personal reality. In this instance truth is not only stranger than fiction but more captivating and thrilling. The author is correct in his statement that "the life of Luther is one for which we find no parallel in any history, and as such it is worth knowing."

The Universe : Or the Infinitely Great and the Infinitely Little. By F. A. Pouchet, M. D., Corresponding Member of the Institute of France and of the Royal Institute of Italy ; Director of the Museum of Natural History at Rouen, Officer of the Legion of Honor, etc. Sixth Edition. Illustrated by 270 Engravings on Wood, from Drawings by A. Faguet, Mesnel, and Emile Bayard. pp. 564. 1882.

One of the defects of books that aim at the *multum in parvo* is, that in giving many subjects, they give so little on each one, that the whole is unsatisfactory and of little value. This objection, however, does not pertain to the book now under review. The chief divisions are, "The Animal Kingdom," "The Vegetable Kingdom," "Geology," and "The Sidereal Universe," and yet each is quite full and complete except, possibly, the last one. The "Animal Kingdom" is fuller than any other, and constitutes a chapter of rare interest and valuable information. The "Vegetable

Kingdom," though not so full, is, however, not less interesting and valuable. The habits of animals and vegetable physiology receive special attention.

The aim of Pouchet in preparing this work is implied in the following sentence from the preface: "Whoever aspires to the title of a philosopher has, in the present day, a double mission to perform—to *discover* and to *popularize*; he should labor on the one hand for the advancement, on the other for the diffusion, of science." But in popularizing science there is a risk, in dropping the technical terms and expressions for those better understood by the general class of intelligent readers, of becoming inaccurate at the expense of becoming more widely intelligible. In the present volume, however, this seems to have been avoided, and, while it is popular, it is scientifically accurate. The reputation of the author, indeed, is a guarantee of accuracy and of the latest results of investigations in the sciences of which he treats.

The style of the writer is picturesque in the highest degree, and the book is anything but the dry-as-dust reading which, in the popular mind, usually characterizes works on scientific subjects. The foot-notes may not prove so attractive or interesting, but they are very valuable and more purely scientific in character than the text.

The dress in which this volume appears deserves remark. Artists of the highest merit were put at the command of the writer, and the 270 fine wood-engravings attest their skill and greatly increase the value and attractiveness of the work. The paper is heavy and well finished, the press-work first-class, the binding has been tastefully done, and the whole is a fine specimen of book-making.

Sensation and Pain. By Charles Fayette Taylor, M. D. pp. 77. 1881.

Here is a lecture delivered by Dr. Taylor before the New York Academy of Sciences in March, 1881. As a solution to the many strange cases of feeling pain where none exists and of being unconscious of it where it does exist, he claims that they are due, not to imagination although originating in the mind, but to the paramount attention given—in the one case, to the part supposed to be affected, and, in the other, to something apart from the body. These subjectively excited sensations obtain such a controlling influence over the objectively excited ones that the latter become unreliable, unless there is the power of making a distinction between them through an act of reason. Many instances are cited in illustration and confirmation of the views presented—all of them interesting, some of them striking and remarkable. We are impressed with the reasonableness of the author's solution and of the convincing power of it as applied to the cases related.

PHILLIPS & HUNT, NEW YORK.

WALDEN & STOWE, CINCINNATI.

For sale by J. B. Lippincott & Co., Phila.

The Problem of Religious Progress. By Daniel Dorchester, D. D. pp. 603. 1882.

Every few years the public ear is greeted with the announcement, from some Romanist or High Churchman, that Protestantism has lost all central force and is on the decline, and, from some skeptic or infidel, that Christianity has seen its best days and is now losing its hold upon the public mind. Of this character was the address of Archbishop Hughes, some years ago, on "The Decline of Protestantism and its Causes," the book of Dr. Ewer on "Protestantism a Failure," and many addresses and magazine articles by Free Religionists and blatant infidels on such subjects as "Christianity an Exhausted Factor," etc. Only so far back as January, 1882, the *Westminster Review*, which no one will charge with any predilections for the orthodox faith, in the beginning of one of its book notices, says: "In Professor Blackie's 'Lay Sermons,' we have another attempt to resuscitate *expiring faith*." And later still, in February of this year, Mr. Miln, of Chicago, whose 'evolution,' as he calls it, has been downward from communion with the Triune God to communion with his little self, says that the people are discarding their faith in the supernatural, and that the Christianity of the past will have no part nor lot in the Church of the future.

In the midst of all these dire predictions, it is refreshing to the believer who longs for the full coming of Christ's Kingdom, to read such a book as Dr. Dorchester's on the "Problem of Religious Progress." He shows, that, while there has been progress all along during the past centuries, since its establishment, Christianity is making its most remarkable strides in the present century, and especially during the last thirty or forty years. Nor is his claim a mere idle boast, but step by step he fortifies every statement by carefully collected data. Notwithstanding the meagre band of only 120 shortly after Christ's death, in three centuries the Christians numbered five millions, and one of them swayed the sceptre on the throne of the Cæsars. At the close of the tenth century there were fifty millions; at the close of the fifteenth, one hundred millions; at the close of the eighteenth, two hundred millions. Thus, while it took three hundred years for the 100,000,000 to double, the 200,000,000 have more than doubled in the first eighty years of the present century. In this the fair-minded man will see progress and not decline. In view, too, of the fact that the greatest proportionate increase has been made within the last few decades, that the door to the heathen world has never been wider open, and that there has never been greater activity in sustaining and multiplying foreign mission stations, instead of Christianity having seen its best days, it is manifest that it is just now in the beginning of an era of the most gratifying prosperity and progress.

With the most painstaking care, Dr. Dorchester has gathered the statistics, which he gives in tabular form at the close of his book. Whilst he pays special attention to the growth of Trinitarian Protestantism, he presents the progress of Christianity as a whole, institutes a comparison between Romanism and Protestantism, and between the latter, in its Trinitarian form, and those religious bodies that do not believe in Christ's divinity. He treats the subject, also, in many other aspects which will prove interesting to the Christian reader.

In the statistics of the Protestant denominations in the United States, the Lutheran will find, in one of the earlier tables, that, while the Baptists, Congregationalists, Friends, Methodists, Presbyterians and Episcopalians are given as leading ones and the number of ministers and communicants specially noted, his own Church is included under the head of "Smaller Bodies" and its numbers are lost in the aggregate of six or seven classed with itself. But so rapid is its growth, that, in "Table V" which gives the latest statistics, the Lutherans rank third—the order being Methodists, Baptists, Lutherans. Presbyterians, Congregationalists, Episcopalians, etc. We regret that, among the carefully compiled tables, the number of Lutherans in the world is not given. We notice this defect especially, because it is the only large Protestant body omitted, and because it is the largest of them all. We see no excuse for this omission, unless the author found it impossible to secure the necessary data. With this exception, we have found the book highly satisfactory and deserving of hearty commendation. A wide reading and study of it will do much good.

Young Workers in the Church; or the Training and Organization of Young People for Christian Activity. By Rev. T. B. Neely, A. M. With an Introduction by Bishop Matthew Simpson, D. D., LL. D. pp. 218.

This little book is the outgrowth of an essay prepared by the author, at the request of the Ministerial Union of Philadelphia, on young people's work in the Church. Mr. Neely, after showing the benefit of organized effort, earnestly urges that the young be included in such effort both for their own good and for what they may accomplish for the Lord's cause. He very properly claims that every believer should be a worker, and that he will thus not only be performing his duty but will also become more ardently attached to the Church.

The way in which the consent of the young to engage in work may be obtained is indicated, and also the kind of work they should be called upon to perform. He would have them prepare to teach in the Sunday-school, to distribute tracts and other religious literature, to speak to men on their duty to profess Christ, to lead in public prayer and address religious meetings. This is the substance of what he conceives to be their work, and he cites Mr. Moody as an illustrious example of what one may become by passing through the process he advocates. Part of this may be well enough, but our observation leads us to believe that much of such

training leads to conceit and spiritual pride. Those, at any rate, who are most zealous in importuning older persons to become Christians and who are ever ready to lead in prayer and speak in religious assemblies, are seldom the most humble Christians. Better get them interested in the benevolent work of the Church and give them something to do in that line rather than try to make embryonic lay-preachers of them. Our Methodist brethren, however, have their own ideas and ways of doing things, and Mr. Neely shows that he is in thorough sympathy with them.

This book is not large, and yet it might be still smaller without any loss to its value. The reader feels that in some of the chapters, especially some of the earlier ones, there is a needless spinning out of the thought to make more pages. There is too much space used in showing *why* the young people should be active workers. It requires no argument to convince one of that. All in all, our impression is, that the book is better adapted for benefiting the members of Y. M. C. Associations, as usually conducted, than for promoting *genuine* lay work among the young in the Church.

Commentary on the Old Testament. Vol. V. The Book of Psalms. By Rev. F. G. Hibbard, D. D. Author of "Psalms chronologically arranged," &c., &c. D. D. Whedon, LL. D., Editor. pp. 448. 1882.

The sterling excellence of Dr. Whedon's Commentary has been repeatedly remarked in the pages of THE QUARTERLY. As a popular exposition of God's word we know of nothing superior to it in the English language. Since various hands have been employed upon different books of the Bible, the successive volumes naturally possess unequal merit. The present number, Vol. V. of the Old Testament, ranks with the very best of the series. Dr. Hibbard is at home in this sphere of theological labor. He evinces striking capacity for profound investigation of the Scriptures as well as for pointed, clear and forcible exposition of their contents. He is obviously familiar with the best studies that have been made of the Sacred Text but he does not bid for the reader's admiration of his learning. Wherever a passage is of doubtful meaning, he seeks to give its true sense, to furnish the help which the unlearned needs in searching the Scriptures, and then he passes on without bewildering the mind with a multitude of authorities and an endless diversity of interpretations. He is in fact often too brief, hastens too much. To do the whole book of the Psalms in a duodecimo of 450 pages, including the English text, marginal references, numerous wood engravings, and historical and practical preludes to each Psalm, is carrying even the virtue of brevity too far. True this is a refreshing change from the wearisome prolixity of many renowned commentators, and the author's style, it must be remembered is marvelously terse, and the print is fine, though exceptionally clear, yet what is given is so good that a little more of the same sort would, we think, have been still better.

The Life of Edmund S. Janes, D. D., LL. D. By Henry B. Ridgaway, D. D.
pp. 428. 1882.

It would be hard to find in any of the higher walks of life a roll of worthier names than those which have adorned the episcopate of the Methodist Episcopal Church. No wonder that a place on that roll is confessedly the highest ambition of the ablest ministers in that large communion.

That Mr. Janes had his aspirations fixed upon that goal, the volume before us furnishes no evidence, but no one familiar with his personal worth and his noble work could have any doubt as to his preëminent fitness for it. Of sturdy, godly, New England stock, reared in the invigorating atmosphere and simple, industrious habits of farm life, his preparatory intellectual training derived from the common schools and his graduation attained in the mastership of a district school—a position that has so often proved an excellent substitute for a college curriculum, converted in early manhood,—though, strangely for a Methodist, the date and place of his conversion are not definitely known, combining superior practical endowments with lofty self-consecration, the subject of this memoir entered the ministry in his twenty-second year, and in a short period received some of the highest appointments in the itinerancy. At the remarkably early age of thirty-seven he was chosen Bishop and during the thirty-six years in which he occupied that exalted and responsible position, he displayed such a capacity for his office and exercised such an influence for good, as has rarely been surpassed by any of the Methodist Bishops. "He moved through the land, touching well-nigh every part of it with a personal force which was recognized and felt by all whom he met."

One peculiarity of Bishop Janes as a Methodist dignitary was his conservatism on the slavery question. He in fact owed his election as a Bishop to the unanimity with which the South supported him in the stormy General Conference of 1844, when the disruption of the Church took place. His biographer touches this chapter with uncommon adroitness as well as sound philosophy. Mr. Janes, he holds, shared moderate views on this subject in common with most of the leading men of the North and of the South. He was doubtless in accord with the Methodist discipline and traditions on this subject, but he was a man of action rather than of controversy. "He was no agitator in the politico-ecclesiastical sense, but accepting the condition of things about him where beyond his control, he sought to usher in universal righteousness by bringing all men to the knowledge of God and his salvation."

Dr. Ridgaway's indiscriminate, boundless eulogy of his subject, does not conform to the Scriptural model of inflexible rigor and unbiased fidelity to biographical truth in its shady as well as its shining elements, but the object of writing such a life also undoubtedly differs from the aim of the inspired writer. Bating this infirmity so common to biographies and so needful to be remembered if we are to be profited by their perusal,

this life of an eminent minister of Christ is to be commended as an example and an inspiration to young men.

Thoughts on the Holy Gospels. How they came to be in manner and form as they are. By Francis W. Upham, LL. D. Author of "The Church and Science," "The Wise Men, who they were," and "The Star of our Lord." pp. 378. 1881.

The author of this work is a brother of the late eminent psychologist, Prof. Thomas C. Upham, and has by his previous publications achieved an eminence of his own as a writer of great ability, originality and learning. In the work before us he has taken up one of the burning questions of the day, the origin and the date of the Holy Gospels. It is a question of grave and confessed difficulties, a battle with subtle and stubborn antagonists, a contest on which are staked tremendous issues, but our author goes into it with undaunted courage and thorough equipment and he comes out of it triumphant.

We welcome all works of this class that defend the sources of our faith and at the same time invest those sources with a fresh interest and give to us a life-like conception of the circumstances that surrounded the origin and occasioned the composition of the Gospels. One of the best results of the reading of this volume is to make the reader resolve to enter upon a fuller and a deeper study of the Gospels for himself than he has ever undertaken before. The comprehensive survey of the sacred books which the Author exhibits and his marvelous familiarity with the peculiar contents and the individual characteristics of each of them, make one ashamed of having bestowed so little critical attention upon a subject at once so important and so interesting.

The chief aim of the book is to prove that the Gospels are of Apostolic origin. To say that the author has no patience with such apologists as concede to the demands of historical criticism a *later date*, would be putting it very mildly. He presents forcible arguments for the composition of Matthew's Gospel as early as the seventh year after the Crucifixion, and shows conclusively that Luke's Gospel was written before his "Acts," and the "Acts," as is manifest from the closing sentence, before the martyrdom of Paul. So also it is claimed with great weight that "Mark and Luke could never have been received by the Congregation, as equal with the two Apostolic Gospels, had not their inspiration been attested by one or more of the Apostles." Very much is made of the hypothesis of *prudential concealment*, which to a considerable extent accounts for many omissions especially in the two earlier Gospels.

The common charge that the early Church was composed altogether of ignorant and unlettered persons who had no predilection or capacity for writing, and who therefore lacked the intelligence necessary to judge of the inspiration or the genuineness of any books, our author refutes completely by the overwhelming evidence that "the congregations formed in

the days of the Apostles were made up of the finest men of the finest of the ancient races." "Berlin, London or New York might well be proud of one congregation, to whom a letter like that to the Romans or to the Hebrews, might to-day be fitly addressed."

We regard the work as one of great excellence, profound in thought, striking and pleasing in style, a work to be commended to all thoughtful, intelligent Christians.

It is a pity that in a volume of such high merit the author should descend to the ignoble practice of impugning the motives and reviling the character of those whose theories he is refuting. Epithets that smack of vulgar associations are constantly applied to them and charges of "lunacy," "depravity," "insolence" and "hatred for the truth" abound. Each instance of the kind weakens the force of the argument, lowers the reader's estimation of the author, and makes him hesitate to accept his conclusion. Against the use of such "carnal weapons," the greatest defender of the faith protested many years ago, and those who heed his caution render the best service to the contest in which they have enlisted. When some Tübingen students of the last generation attempted in the presence of Prof. Beck to assail the personal character of Baur, the indignation of the great "Bible Theologian" instantly flashed into white heat and on his emphatic assertion, "for this man I have the profoundest esteem," the accusers of his eminent colleague vanished from his presence and pondered the significance of their reproof.

The Methodist Year-Book for 1882, pp. 88, bristles with statistical information concerning the great Methodist body and its numerous agencies of ecclesiastical activity. The statistics include not only all the branches that sustain any relation to the Methodist family but also various other churches and societies in the United States, all the denominations in fact except the Lutherans, Congregationalists and German Reformed.

D. APPLETON & CO., NEW YORK.

The Sun. By C. A. Young, Ph. D., LL. D., Professor of Astronomy in the College of New Jersey. With Numerous Illustrations. pp. 321. 1881.

We have frequently been impressed with the good judgment shown in the selection of the contributors to the "International Scientific Series," but in no instance more than in the choice of Professor Young to prepare a volume on "The Sun." In him as much as in any other, perhaps more than in any other, unite those favorable conditions best adapted for producing a satisfactory and reliable presentation of this subject. The men who are as well acquainted as he with what has been published in reference to the great central orb of our system can be counted on the fingers of one hand. But well as it is to know the literature of the subject, Professor Young has not been dependent, in any great measure, on the book

shelf for what he knows of the sun, but can use the results of personal observation. In addition to the years of careful and thorough work he has done with the excellent telescope and tele-spectroscope of the Dartmouth observatory, and recently also at Princeton, he has been prominent in the expeditions, at home and abroad, that have observed total solar eclipses during the last twenty-five years; was chief of a party in the summer of 1872 at Sherman, in the Rocky Mountains, 8,000 feet above the sea-level, that spent several weeks in studying the solar surface in the clear atmosphere of that locality; was a member of the expedition sent out by the United States to China, in 1874, to observe the transit of Venus; and has been a leading member of other similar expeditions. In view, therefore, of the work he has done in this line and the reputation he has acquired in scientific circles as an authority in reference to the sun, we naturally look to this volume as a digest of the very latest and most reliable investigations and their results on this subject.

We are not disappointed. On a careful examination of the work, we find abundant evidence of a thorough acquaintance with what has been learned about the sun, a systematic arrangement of the material, and such a judicious "boiling down" as was required by the size of the volume, and yet without omitting any points of essential importance. After an introduction on "The Sun's Relation to Life and Activity upon the Earth," he devotes the nine chapters of the work to the following subjects: "Distance and Dimensions of the Sun;" "Methods and Apparatus for Studying the Surface of the Sun;" "The Spectroscope and the Solar Spectrum;" "Sun-Spots and the Solar Surface;" "Periodicity of Sun-Spots, their Effects upon the Earth, and Theories as to their Cause and Nature;" "The Chromosphere and Prominences;" "The Corona;" "The Sun's Light and Heat;" "Summary of Facts, and a Discussion of the Constitution of the Sun." To these chapters is added an appendix, containing Professor Langley's account of his bolometric observations and the conclusions he derives from them. A copious index completes the volume.

Although Professor Young deals with "magnificent distances" and wonderful phenomena, he indulges in no swelling rhetoric and the superlative degree is seldom called upon to do service. In the common acceptation of the term, there is nothing rhetorical about his style; but, in the sense of observing the rules for clearness of expression and the right choice of words, it is rhetorical in a high degree. In giving scientific theories and discoveries, there is a skillful adaptation of phraseology to the popular understanding that is noteworthy. We notice, too, an unusual carefulness in giving credit to others for whatever light they have given either by their investigations or writings, and a creditable air of modesty whenever reference is made to the author's own work. This spirit, indeed, prevails to such an extent that his own priority in discovery is sometimes so held in the background that the reader is apt not to observe it. Another feature

worthy of observation is, that, when a theory or a fact is not fully established, no matter how plausible it may be or how much there may be in confirmation of it, the reader is informed of what is wanting or what objections may be alleged against it. This carefulness is quite in contrast with the confident tone of some writers on scientific subjects, who parade unfounded hypotheses or mere speculations as fully established facts and theories. If Professor Young commits any error in this respect, it is in being so guarded, that he speaks cautiously where he might speak with a high degree of confidence. But this is rather a merit than a fault, and, if it more generally prevailed, there would be more confidence in the claims of scientific writers and fewer misunderstandings between them and religious writers. Unwarranted claims, on one side or the other, are at the bottom of more than half of the discussions on the supposed antagonism between science and religion. A little more of the cautious and reverent spirit of the Princeton professor of astronomy would save many a page of bitter controversy.

To any one, therefore, wishing an interesting, clear and correct presentation of what has been learned about our great central orb, we heartily commend this monograph by Professor Young.

The Concepts and Theories of Modern Physics. By J. B. Stallo. pp. 313. 1882.

This is the thirty-seventh volume of the "International Scientific Series." The object of the author as expressed in the introductory chapter is as follows: "It is my purpose, therefore, in the following pages, to inquire whether or not the validity of the mechanical theory of the universe in its present form, and with its ordinary assumptions, is indeed absolute within the bounds of human intelligence, and to this end, if possible, to ascertain the nature of this theory as well as its logical and psychological origin. Obviously the first question presenting itself in the course of an examination into its validity is, whether it is consistent with itself and with the facts for the explanation of which it is propounded. Our initial problem, then, will be that of finding an answer to this question." The answer he finds is at variance with the views of most modern physicists, and the bulk of the discussion is used in substantiating this answer.

The argument gives evidence of an unusually wide range of reading in the sphere of the physical sciences, and the array of authorities quoted and antagonized is quite imposing. It would take too long to give a fair idea of the line of reasoning pursued, and, even were the way open for this, so far as space is concerned, we are not sure that Judge Stallo has made himself clear enough to have his meaning on all points well apprehended. Wherever he introduces his system of metaphysics to throw light on physical theories, the matter becomes not a little nebulous, and the reader gropes his way in a maze. He discards a work of his written in 1848, while, he says, he "was under the spell of Hegel's ontological

reveries;" but, judging from some of his present views and expressions, we are not sure that he is altogether free from that spell now.

The author's earnestness is to be commended, but we think he has made a mistake in dealing so much in the technical language of physics, chemistry, metaphysics and logic. This is well enough in text-books and works to be read by the scientific few, but when the intelligent general reader is to be reached, which we understand is one of the aims of the "International Scientific Series," the language should be adapted to his capacities.

The book is issued in the attractive binding and with the excellent press-work which characterize the other numbers of the valuable series to which it belongs. A full and satisfactory index is appended.

Early Christian Literature Primers. Edited by Professor George P. Fisher, D. D. The Apostolic Fathers and the Apologists of the Second Century. By Rev. George A. Jackson. pp. 203. 1879.

The design of this series is to furnish an acquaintance with the early Christian literature. This will be done by brief notices of the authors and their writings and also by giving copious extracts from the writings themselves. To those who do not possess the writings of these early Christian fathers, the series will be interesting and instructive, if judiciously prepared, of which there is every reasonable guarantee.

Early Christian Literature Primers. The Fathers of the Third Century. By Rev. George A. Jackson. pp. 211. 1881.

The second of these patristic Primers comprises the principal Fathers from A. D. 180 to 325, and contains the most essential portions of the writings of Irenæus, Clement of Alexandria, Origen, Tertullian, Cyprian and others. No writers of any period have wielded a more potent influence upon their own and succeeding ages than these renowned teachers of the Church in its first great doctrinal conflicts. Brought out in this inexpensive form and giving the cream of their characteristic works, these little volumes make a most desirable addition to the library of every one who feels any interest in the doctrinal history of the Christian Church. Two more groups, The Post-Nicene Greek Fathers A. D. 325-750 and The Post-Nicene Latin Fathers A. D. 325-590, will complete the series. They are now in course of preparation and will doubtless be issued at an early day.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Principles of Church Polity. Illustrated by an Analysis of Modern Congregationalism and applied to certain important Practical Questions in the Government of Christian Churches. Southworth Lectures, delivered at Andover Theological Seminary in the years 1879-1881. By George T. Ladd, Professor of Mental and Moral Philosophy in Yale College. pp. 433. 1882.

This work exhibits a fair degree of originality and freshness in the treatment of a subject by no means novel. It is not a discussion appealing to

Biblical exegesis for the fixing of any well-defined form of church government. It rather lays down a few broad principles as generically scriptural, and endeavors to trace their applications to the chief great ends and functions of the Christian Church. The two *primary* principles on which it constructs the true polity are what are termed the *formal* and the *material*. The formal is stated to be: "*The Word of God in the Scriptures is designed to furnish, and actually does furnish, the sole objective authority, not only for the doctrines, but also for the constitution, worship and discipline of the Christian Church.*" The material principle is: "*The immediateness and fulness of that relation which exists between the Spirit of Christ and the Church of Christ extends to every congregation of true Christians, and to the soul of every individual true believer.*" From these are derived seven subordinate principles, viz: "1. The principle of Christ's exclusive rulership; 2. The principle of individual equality and self-control; 3. The principle of regenerate membership; 4. The principle of the autonomy of the local church; 5. The principle of the communion of churches; 6. The principle of conserving the results of common experience; and 7. The principle of progress through individual inquiry."

These principles are looked upon as standing related to each other so as to constitute a due balance of influences and forces in church polity. The author then proceeds to trace the application of the formal and material principles to man in the chief relations he sustains—to man as a rational, redeemed soul, as a social being, and as a citizen or member of the civil state. He further traces their adaptation to the requirements for membership in the local church, the purity of faith of ministers, and the communion of local churches in matters of their common faith, and discusses the self-propagating power of Congregationalism, its relation to foreign missions, and its present and prospective tendencies. The specific and essential form of church-organization as required under the formal principle is represented to consist in the election, by the congregation from its own membership, of a "board or body of elders, to be ordained to their office and held as officers responsible for the trusts committed to them." "Such officers are, and should be called, the elders or presbyter-bishops of the local church." There ought to be more than one elder, and the presbyter-bishop who exercises the teaching office, must be an actual member of the local church which he serves. Deacons are also recognized. Thus organized and officered, the congregation is complete in its own autonomy as a Christian Church.

Prof. Ladd is full of admiring love for Congregationalism, and in the broad scope of his discussion, gives it credit for being the polity adapted to the fullest development and exhibition of all the forces of living Christianity and all the richest fruits of personal piety and manly character. He traces the best things in our social, educational and national life to New England Congregationalism. He admits that its principles have to some degree been imperfectly understood and applied, but holds it adapted to carry Christian progress to its ideal excellence.

As to obligation to creed, Prof. Ladd is not stringent. The local church should properly adopt a creed as the manifesto of its faith. "But this creed is not, as we have already concluded, to be made an indispensable requirement, and exacted of each member received into the particular church, nor is it to be regarded as constituting the basis of its fellowship with other churches." "It does not, however, pledge itself, by making a statement of dogma at its organization, to continue the one form of statement indefinitely without change." Dr. Dexter would hardly be satisfied with this representation, judging from the more positive ground taken by him in his "Congregationalism of the Last Hundred Years."

Prof. Ladd is right in recognizing, as he does, that the "formal principle" was set forth in Lutheranism, and right too in adding that it failed to give its full realization in a pure-and-simple congregational polity. The peculiar conditions in which the reformation occurred interfered. The Lutheran dogmaticians, however, have always taught essentially presbyterian congregational views. And if Prof. Ladd had extended his vision, he might have seen in the Lutheran Church in the United States, now much larger than his own denomination, a freer illustration of the fundamental principles he so justly admires. He gives no sign of being aware of it.

This work will have a tendency to impress the reader with the importance of the subject. The breadth of relations in which church-polity is represented as being vitally influential will help to connect it more closely, in men's minds, with the whole sphere of the Christian life.

Divorce and Divorce Legislation, especially in the United States. By Theodore D. Woolsey. Second Revised Edition. pp. 328. 1882.

This is an opportune re-appearance of this work, first published in 1868 but now revised and brought down to date in the additional laws and statistics on the subject. Evidently there is a growing looseness of view, in some quarters, on the binding character of the marriage relation, and anything that has a tendency to check this laxity and restore a healthful tone to the community should be welcomed. Such is this work of President Woolsey, and we trust it will find a wide reading. He first gives an account of divorce among the Hebrews, Greeks, and Romans, and then discusses the doctrine of divorce in the New Testament. In the third chapter, he treats of the law of divorce in the Roman Empire and in the Christian Church; in the fourth, of divorce and divorce law in Europe since the Reformation; in the fifth, of divorce and law of divorce in the United States; and in the sixth, of the duty of the Church towards divorce. An appendix is added, containing some valuable notes and extracts.

As might be expected from President Woolsey's well known painstaking care and his power of treating such subjects, this book is an excellent digest of the views and laws of the past and present on divorce among the leading nationalities of the world. The statistics are carefully compiled, but the author complains of the paucity of systematically kept rec-

ords. In this connection he expresses the hope that provision will soon be made for more full and comprehensive statistics. In addition to having more care bestowed upon the points already included, he wishes to have some tabulated information on the following: "Relation of divorce to illegitimacy, its prevalence in town and country, and among different callings; remarriage of divorced persons; average number of years of married life before divorce takes place; ratio of divorces where there are no children to their number where there are children; causes for divorce in different countries compared; influence of national peculiarities on frequency of divorces; religious or confessional differences and national traits, and whatever else is calculated to throw light on the influence of divorce and divorce laws upon the interests of society."

As there are now thirty-eight States in the Union, and each State enacts its own divorce laws, so there are just so many different sets of laws on the subject. The reader will be surprised to find, when all are summed up, how many legalized causes there are for severing the sacred bond of marriage. And, in one or two of the States, after giving a number of distinct grounds for divorce, this clause is added: "And for any other cause for which the court shall deem it proper that a divorce shall be granted." Thus a wide range of discretionary power is given, and, from past observation, we know how grossly this may be abused. In view of our present loose laws and looser practices, Mr. Woolsey sounds the alarm for more rigid enactments and a more faithful execution of them, if our nation is to be the moral and prosperous people all good men would have it be. He, of course, takes the true ground, that the only cause for divorce is that given by Christ in the Scriptures.

As a summary of his study of the past history and present aspect of the subject, he speaks (page 223) as follows: "In looking back on the ground over which we have traveled in this chapter, and, indeed, on the whole history of divorce in Christian lands, especially where the law of the State has undertaken to control it, we find divorce to be a very troublesome problem for legislation. We find the causes for it to be more numerous since the Reformation took the care of it out of ecclesiastical hands, or made ecclesiastical courts dependent on the State. We find all over Protestant Europe new causes allowed for divorce, and an increasing want of reverence for the sacred institution of marriage. We find in the United States numberless experiments and alterations in this branch of the law, so that it is evident that marriage does not sit easy on the people; new and hard cases continually arise, and new laws are made which do not help society out of its perplexities. We find, or think we find, such looseness of procedure in the courts, such facility in granting divorces and despatching cases, unknown elsewhere, that it seems as if laws and courts multiplied the evils they were meant to relieve. And it is certain that, in some States, the increase in the number of causes for divorce, by increasing

the number of petitions for this privilege, has made it necessary for the courts to become more hasty and summary in their judgments."

We repeat our wish that this book may be widely read, and trust that it may be instrumental in restoring a healthy tone to public sentiment on the subject of which it treats, and that there may result from this improved sentiment better laws and a faithful observance of them.

E. CLAXTON & CO., PHILADELPHIA.

The Gospel in the Stars ; or Primeval Astronomy. By Joseph A. Seiss, D. D. Author of "A Miracle in Stone," "Voices from Babylon," "The Last Times," "Lectures on the Apocalypse," "Holy Types," etc. pp. 452. 1882.

A celestial globe or a star atlas groups the heavenly bodies, and makes them represent all sorts of objects, mainly men and animals, thus constituting a great "celestial menagerie." Some of them are in very grotesque and ludicrous positions, but they are thus the better enabled to include the stars intended for their respective constellations. In looking at the heavens themselves, it is very difficult to trace these figures, and many of them are so extremely fanciful, that they cannot be recognized at all. But they are very old, and many things are continued in use simply because of their antiquity—tolerated out of "respect for old age." On this ground, if for no other, the constellations, as named by the ancients, deserve a long lease of life. Long before the Christian era, far back in the centuries when men were leading a pastoral life—more than 3,000 years before the birth of Christ, as some claim—the outlines were traced, the figures chosen, and the names given. Men watching their flocks by night, under a clear eastern sky, with little to do but to keep awake, would naturally turn to the starry dome above them for entertainment, and, with imaginative minds, they would naturally also make forms and figures out of the stars, just as now the imaginative mind delights to trace such outlines on the fleeting and ever-changing clouds. The stars, however, showed permanency in their relative positions, and hence it was worth while to name them and note their places for future reference and use. The oldest of these became fixed in the early astronomical records, and were made to play a prominent part in the foolish vagaries of astrology.

Dr. Seiss, however, finds quite a different origin for these constellations. Instead of proceeding from the fancies of the oriental mind, passing the long hours of night with his flocks under the clear sky, they are divinely inspired and have been placed in the heavens to tell the story of the cross and man's redemption. He takes the twelve constellations in the zodiac and, with each of these, three additional ones, called "decans," making forty-eight in all; and, beginning with Virgo, he considers in order the constellations of the zodiacal belt and their respective decans, and interprets them as revealing the whole plan of redemption, from the birth of the virgin's divine Son to the final consummation, when, in *Leo*, the "Lion

of the tribe of Judah" shall come to judge the world. As giving the lessons he finds in this wonderful page above us, we quote his own words (pp. 162, 163):

"These twelve signs of the solar zodiac divide themselves into three distinct groups, each group having its own distinct subject. The first group, consisting of the four signs which have already been before us, relates to the Person, Work and Triumph of the illustrious Redeemer, with special reference to himself. The next succeeding group, consisting of Capricornus, Aquarius, Pisces and Aries, with their several decans, relates to the Fruits of his Work and Mediatorship—the formation, condition, and destiny of the Church, or that body of people spiritually born to him through faith, and made partakers of the benefits of his redemptive administrations; whilst the third and last group relates to the final Consummation of the whole in the united glory of the Redeemer and the redeemed, and the exalted condition of the things which the Consummation is to realize."

If any one should think that Dr. Seiss took hold of this subject simply to try his hand at analogy, he will discover his mistake before he reads many pages. He himself declares that he is convinced of what he says, and the tone of the lectures throughout confirms this avowal. Strange as it may seem, he is in earnest, and, suspecting that this may be doubted, says he would have to "go against all laws of evidence and principles of logic" (p. 363) not to accept the lessons he draws from the constellations. It must be confessed, that, whatever may be thought of his views, he does draw some very striking analogies. In this, indeed, he has always shown remarkable skill. Others of them, however, are strained, far-fetched and extremely fanciful, and one is inclined to feel that, in such hands, almost anything might be proved from analogy. We can see, too, how those "set for the defence of the truth," may bring discredit upon the very cause they are advocating by pressing this style of reasoning to undue limits and applying it to subjects of doubtful applicability. If these constellations, in their names, etc., with all their mythological associations, mean what the author claims for them, how strange that we have no intimation of it in the Scriptures! It is true that some of them are mentioned, but it is done with no indication whatever that either the name or sign has been divinely chosen or appointed. The days of the week, we are told, took their names from the seven bodies that, to the eyes of the ancients, had their paths among the stars, viz., the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The Earth was the fixed centre around which these revolved. They could be seen with the unassisted eye. The applications were made according as things appeared. And yet they are spoken of in the same connection with the constellations and, like them, as providentially chosen. If this be true, how is it that the inspiration does not fit in with the Copernican centre instead of the Ptolemaic and with Uranus and Neptune, not to say anything of the more than 200 asteroids (not 85 as the author has it)?

In these lectures the author gives the heathen myths also, which strike the reader as extremely applicable, and as suggesting many of the points in connection with the Person and Work of Christ. With the book also is a map of the constellations containing all the changes which Dr. Seiss regards as necessary to make them accord with what they were at first.

After finishing the constellations, the author proceeds, in the fifteenth lecture, to find the same story of the Gospel in the significations of the names of the primeval patriarchs, Adam, Seth, Enos, etc.; then in the names of the twelve tribes of Israel; and then in the twelve jewels which make up the foundations of the New Jerusalem, jasper, sapphire, etc. Can any one do more with analogy than this?

LEE & SHEPARD, BOSTON. CHAS. T. DILLINGHAM, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Numa Roumestan. By Alphonse Daudet. Translated from the French by Virginia Champlin. pp. 312. 1882.

Here is a French political novel by a writer who is accredited with unusual skill in word-painting and in subtle analysis of character. As with most French stories we have found it difficult to get at or into, in the sense of becoming interested in the characters and in the circumstances of the plot, until it is more than half read. Then there is a change, and the book is finished with a decidedly favorable impression of the writer's skill in carrying out the purpose of his story and in combining the incidents in such a manner as to give picturesqueness and force to the whole.

All Paris says that Numa Roumestan, the hero, is Gambetta, and, although the incidents are evidently drawn, not from one person but many, the public in general pronounce the judgment of the Parisians well founded. He is given as a representative of the impulsive, passionate South, especially of Provence. He is a man of brain and decided oratorical powers, carrying public assemblies with him on almost any subject, but having no strength of moral character, ever ready to make promises but just as ready to break them, practicing the grossest duplicity on all occasions. By his own brazen assumptions of personal merit and his influence over the crowd, he becomes their hero and rises rapidly in office and power until he becomes one of the Ministers of the French Cabinet. In public he advocates reform, but in private he panders to lust and passion and, by his acts of unfaithfulness, wrongs the noble woman of wealth, education and refinement, he had won as his wife. To gratify his lower nature, he degrades the very interests over which he presides and for whose improvement he publicly professes such ardent zeal.

If Daudet, in this book, gives a fair picture of the processes of political preferment in France, of the morals of those in official life, and of the moral condition of high social life, there is little to be hoped from the third French Republic in the way of the world's growth and progress to

something higher and better. It is anything but gratifying to those who have any interest whatever in France's welfare. But truth may have demanded such a picture and Daudet may be only laying bare the political and social France of the Third Republic.

Young Folks' Heroes of History. Raleigh. His Exploits and Voyages.
By George Makepeace Towle. Illustrated. pp. 273. 1882.

The career of this extraordinary character—Courtier, Colonist, Poet, Patriot, Warrior, and Wooer of Queen Elizabeth, offers a theme of uncommon interest to the pen of the historian. The life of such a real hero is not only more marvelous than the painted features of fictitious heroes, but possesses incomparably greater educational value. And Mr. Towle has peculiar aptness in employing the thrilling elements of veritable history for the nourishment of morality, manliness and honor in the minds of young readers. While holding them as with a spell by the interest of the subject and the felicity of his style, he is engaged in stimulating the noblest aspirations, kindling the best impulses of the heart, and giving nerve to the will. For such juvenile Histories as "Vasco da Gamma," "Pizarro," "Magellan," "Marco Polo," and latest and best of the series, "Raleigh," parents owe a large meed of gratitude both to the author and to the publishers. They have provided for our boys most palatable, wholesome and nutritive food.

ANSON D. F. RANDOLPH & CO., NEW YORK.

Our Saints. A Family Story. By Rose Porter, Author of "Summer Driftwood," "In the Mist," "Charity, Sweet Charity," etc. pp. 263. 1882.

Miss Porter here gives us another book, similar in many respects to those that have preceded it. It purports to be a family history, which is, for the most part, gathered from a mother's diary. It is not so much a history of the events of days and weeks as of things concerning the spiritual advancement of each one of a family of eight children. The mother named them after favorite saints—such ones as she hoped they might, in after life, be like, and hence the title of the book. Then she chose for each a benediction, calling it a "benediction verse," and she tells how, as years go on, these verses seemed to apply to the special ones to whom she had given them. She tells, too, in words that should carry a lesson to many hearts, of the test-hours that came to her children, as they have come and will come to all the children of men, and how, by divine grace, they obtained the mastery over self.

All of Miss Porter's books are pervaded by a deep Christian spirit, and a looking for and into the hidden meaning of all things in nature. While this one is likely to find many admiring readers among different classes, it is specially adapted to mothers, whom it will help to understand and meet the deepest necessities of their children. The exception has been taken to Miss Porter's writings, that they are too sentimental; but, while the sentiment is so pure and so well calculated to comfort and to stimu-

late to better deeds, we would not find fault with it. "Our Saints" is tastefully bound in a style uniform with "Charity, Sweet Charity," which preceded it.

The Decorative Sisters. A Modest Ballad. By Josephine Pollard. With Illustrations by Walter Satterlee.

This satirical poem will please and interest all who have been observing the extent to which so-called aestheticism has been developing. The writer takes two young, "clever English lasses" as the heroines of her ballad, one of whom "fed the chickens and attended to the dairy;" and of the other she says, her "bread and cakes and pies and things were, oh! so nice to eat." In their country home, they were supremely happy, until an artist came along and 'turned their heads' on decorative art. Then their interest in all that attracted them before was gone. They began to decorate everything, "pots and pans—whate'er the house afforded." Finally, however, they saw the folly of all that was "so unutterably utter" and "whimsically whimsey," and were glad to leave it for something more substantial. The book is prepared, in every way, to amuse, and, too, to correct a fast-growing sentimentalism on so-called art. It is full of illuminated pictures, and, according to the present standard, both the inside and outside are highly "aesthetic." Sunflowers, lilies, fans, peacock feathers, storks, plaques, and even the æsthetic poke-bonnet are here illustrated. He is sour to an extreme, who would not richly enjoy the picture of the family at church, æsthetically arrayed, even to the sunflower in the button-hole of the father's coat—"a novel exhibition, distracting to the pews." The whole thing is a capital hit.

GEORGE H. ELLIS, BOSTON.

Ecce Spiritus. A Statement of the Spiritual Principle of Jesus as the Law of Life. pp. 238. 1881.

This work is another attempt to re-write the real life of Jesus. It is a book that, by its fine literary quality and its extreme theological ideas, would make a sensation, but for the fact that the public has become well-accustomed to productions of this kind. Since the brilliant writer of *Ecce Homo* pictured the Jesus of the earlier and milder rationalism, attempt has followed attempt, in increasing exclusion of the supernatural. The novelty of the thing is gone, and while the literary quality of the works evince the talent and culture that have conceived and shaped them, they cease to disturb the composure of the orthodox Christian world.

The conception of Jesus here given is reached through a most thorough repudiation of the view of Jesus in which the evangelists saw him and have represented him. It admits to some degree the credibility of the historical accounts his disciples have furnished as to the occurrences and sayings of his ministry, but assumes that they utterly misunderstood *him* and his claims and actions. "The gospel writers," it says, "were not sufficiently skilled to more than construct the literary outlines from which the

secret of Christian history will appear only when the keenly visioned and sympathetic mind approaches them. He resides in and animates the heart of the narrative, but only our best mood, our highest reach of intelligence, will find him. He will elude us, unless we are competent to read between the lines." In this plan, therefore, of rejecting the historical sense, rejecting all supernaturalism and special inspiration, the author, with his assumed "keenly visioned and sympathetic mind," proceeds to read "between" the supposed blundering lines of the records the features of what he holds to be "the real Jesus," and the true gospel, which is true because it is "another gospel" than that which the apostles understood and preached.

It is difficult, in a few words, to state exactly what our author means by identifying Jesus and the spiritual principle. He bases the explanation in his general view of man. "No statement can be simpler nor more readily accepted than that life, as we know it, is an ascending and descending scale between the two extremes of moral and spiritual attainment, tending in graded steps now toward some typical and irresistible virtue, and now toward some representative evil." Life ranges between the extremes of utter wickedness and lofty goodness. In Jesus the force of human nature reached its summit—including every possibility of spiritual life in perfection. He was however purely a product of the human life of the race. "For Jesus draws his peculiar environment from as fine a natural selection, as pure a succession of law, as any development of life within the scope of scientific observation." "When we look for the highest outcome of our race possibilities, we have not far to go. That Jesus stands in that position will be a matter of doubt to almost none." "He was good—utterly, unmistakably good"—"our pinnacle character." "He is a race necessity, provided for from the beginning, included in a law so perfect that it needed no intervention; a revelation out of man's own loins of the God that first breathed in him the breath of life, and was never more to be a fact separate from him." Many men have reached some special virtue in great perfection, "but the race of *whole* men began and ended with Jesus." In thus reaching the summit of the human, he became the realization of God's idea for humanity. He became God's true son, an example and illustration of the supremacy of the spiritual principle as the law of life. He thus becomes a Saviour, to lift the race out of its littleness and sins.

Under this conception our author goes on to discuss Spirituality, the relation between Nature and Spirit, the connection Christ sustains to the worship of God, the Selfhood of Jesus, Life, Immortal Life, Symbolism of the Cross, and the Faith of the Future. Though writing under an idea of Jesus so utterly inadequate and false, the discussion presents many lines of rich and fine thought, many bright gems of real truth. To one who is securely anchored to the orthodox truth of the Gospel, these discussions are suggestive and quickening. They open out to view some things often lost sight of. The separated parts of even the broken diamond reflect the

light. Some debt of obligation may be acknowledged to even these writers of extreme views—at least such of them, as despite their utter rationalism still discern the glory of the transcendent character of Jesus. Their resting so much on a spiritual significance of the supposed merely human life of Jesus, has helped to bring out, in these later times, many relations of the spiritual significance of the Gospel that were not sufficiently attended to before. They have helped to show the breadth and glory of Christianity. For we can at once see that the great features which they call us to look at, are rightly connected, not with the false theories they offer, but with the orthodox teaching that the Church has held for eighteen hundred years. The evangelical thinker sees that the great spiritual principle of Jesus belongs logically and actually to the Christ of the Gospels, as read not “between,” but *in* the lines; that the negations of this sort of rationalism are destructive of the very thing sought to be saved in it; that in rejecting the historical interpretation of the Gospel, rationalism breaks the casket that alone holds the jewel it praises.

The Way of Life. By George S. Merriam. pp. 205. 1882.

Before going very far over these well-written pages, it occurs to the reader that the title of the book must be a burlesque! What with no special revelation, no incarnation, no atonement, no resurrection, it becomes a query what an author in Christendom means by “the way of life.” With the road-bed washed away, the bridges torn down, the means of locomotion destroyed, all the lights extinguished, who would venture through the darkness upon such a highway? If Jesus, to whom his nation offered his country’s crown, submitted to crucifixion for claiming to be God, was not essentially one with the Father, then he was under the spell of a delusion. Whatever else he may have been, he was not the way and the truth and the life. Humanity cannot accept him as its model and guide. He is, as the author admits, no authority for us. “Our soberest reason, our widest observation, our deepest experience, these we will accept.” But our deepest experience is “a wounded spirit,” a heart pierced by conscience and “O where shall rest be found?” Till rationalism answers that cry of the soul, its glowing rhetoric about the possibilities of human nature transcending the realities possessed by Jesus and the moral consummation which is to surpass the Christ-ideal, is the height of absurdity and mockery. With all the ability which marks this little volume, we get not even the feeblest response to the wail of universal distress which sin has sent forth from the heart. We have indeed most pleasing descriptions of nature. The author’s ecstasies over his summer revels through the woods and fields of New England he communicates largely to his reader, and when he discusses the importance of sleep and digestion, the duty of eating our meals more leisurely and other matters conducive to bodily health, he is a most entertaining and instructive writer, but what are these to the heir of immortality? What are they in comparison with a sin-atoning, almighty Saviour?

These his works shall perish. They all shall wax old as doth a garment and as a vesture shall they be changed, but thou art the same and thy years shall not fail—Jesus Christ yesterday, to-day and forever the same.

A Study of the Pentateuch. For popular reading. Being an inquiry into the age of the so-called Books of Moses, with an introductory Examination of recent Dutch Theories, as represented by Dr. Kuenen's "Religion of Israel." By Rufus P. Stebbins, D. D., formerly President, Lecturer on Hebrew Literature, and Professor of Theology in the Meadville Theological School. pp. 233. 1881.

A most timely work, which needs but to be read to be heartily appreciated. It is just the book for the hour. Coming so soon after the publication of Prof. W. Robertson Smith's Lectures on *The Old Testament in the Jewish Church*, it is to be hailed as a strong antidote to the mischievous effects likely to result from that able and captivating volume. Dr. Stebbins' work was indeed not written as a reply to Prof. Smith. It was half through the press before Prof. Smith's lectures appeared, but the author had beforehand such a thorough acquaintance with the distinctive theories of the Dutch School, which the Scotch Professor has reproduced in English, that these pages, as if purposely so designed by divine Providence, are admirably adapted most effectually to counteract his book. Nor can one fail to recognize the overruling of all things for the advancement of the truth, when we see these Unitarians like Abbot, Stebbins and others, consecrating their splendid scholarship to the defence of the faith which this denomination of Liberals once sought to destroy.

This whole work is substantially a reprint of articles published in *The Unitarian Review*, 1879, 1880. Although a number of publications on the subject have since appeared, they do not materially affect the force of the author's argument. He has accordingly not felt it needful to rewrite or in any way modify the course of his reasoning.

The first seventy pages are occupied with the review of Kuenen's "Religion of Israel," and the reckless theories and wild assumptions of this daring criticism is met with an array of sober, stubborn and telling facts, which leave nothing of the theories but the spectacle of a pyramid affecting to stand upon its apex. Moses still survives and instead of being once more overturned, he towers aloft like a mighty granite cube, which as often as it is overthrown still stands firmly upon its base, unharmed, indestructible, the profoundest wonder of history.

The second and principal part of the book is entitled a *Study of the Pentateuch*. It presents a thorough examination of "the origin and the age of the books commonly known as the Pentateuch." The author confines himself to the one question whether these books are as old as the time of Moses, and gives first the *historical* indications of their ancient existence, proving by numerous passages from: I. The Literature of the period between Christ and Malachi; II. Malachi to the Captivity; III. The Captivity to David; (a) in the historical books; (b) in the prophetic and devo-

tional books, that through all these ages there was extant a book known under the different titles of "The Law," "The Book of the Law," "The Law of Moses," "The Law of the Lord," substantially identical with the Pentateuch of Ezra, of the Son of Sirach, of Josephus and of Martin Luther. This was not an unwritten or oral law, but it is literally stated that such and such things are "*written* in the law of Moses."

In all these historic and prophetic authors, even those who like Hosea and Amos prophesied in the northern kingdom, there occurs not only the name of this book under its various titles, but a Mosaic phraseology, an introduction and a constant use of the style of the Pentateuch and often its literal expressions, with such allusions to its ceremonies, customs, rites and laws as indicate unmistakably that the Pentateuch was the underlying basis of all the other Old Testament books, excepting only Ecclesiastes and the Song of Solomon. All these sacred authors extending back as far as the time of Joshua and of Judges, books that must have been written before the close of David's reign, show a familiarity with the contents of these five books not surpassed by the familiarity which the preachers of to-day have with the Gospel.

By his exhibition of the evidence as well as by the logical force and conclusiveness of his argument the author has abundant warrant for his emphatic decision "that no writing which has come down to our day from a remote antiquity can show such an array of historical evidence attesting its age as the writings of the Jews furnish to the existence of the Pentateuch in the time of David."

LUTHERAN PUBLICATION SOCIETY.

Memorial Volume to commemorate the Semi-centennial Anniversary of the Hartwick Lutheran Synod, of the State of New York. Compiled and edited by Rev. P. A. Strobel, and published under a resolution of the Hartwick Synod. pp. 424. 1881.

A Reunion of Ministers and Churches, held at Gardnersville, May 14-17, 1881. "Unity of Spirit." Published for the compilers. pp. 210. 1881.

The appearance of these two publications is a fresh proof of the revival of historic interest which is manifesting itself in all quarters of the Lutheran Church. The first volume, besides a well-written "Historical Address" by Rev. P. A. Strobel, delivered before the semi-centennial convention of the Hartwick Synod, held at Middleburg, N. Y., October 1880, contains a list of all the ministers who have belonged to that Synod, interesting sketches of many of its churches, brief biographies of some of the pastors and a sketch of Hartwick Seminary. Competent and diligent hands gave their assistance to the general editor, by furnishing the individual biographies and writing up the history of the respective churches. Many facts are brought out which kindle serious reflection, and while but a local interest may seem to attach to some of the names, both of ministers and churches, the philosophic historian may derive from them an induction of some general truths that are of grave importance to the whole

Church. If Lutherans are capable of profiting by the experience of the past, their history in this country has not been made in vain—sad and disheartening as many of its pages are. The hope of the future brightens with the conviction that familiarity with the divisions and the disasters of years gone by, will make the Church wiser in discerning the signs of the present and in improving the opportunities that yet remain.

Although the Hartwick Synod has never been numerically strong, yet it has always held a conspicuous position and wielded an acknowledged influence in the general interests of the Church, a fact doubtless due in part to the strong and worthy men who, as clergy or laity, have from time to time been connected with it. A Synod, which at the convention called for its organization, numbered such worthies as G. A. Lintner, G. B. Miller, J. C. Zenderling, Philip Wieting and Charles A. Smith, was not destined to obscurity or insignificance among the many tribes of Lutherans in this land.

What manner of spirit they were of may be seen by the measures which were inaugurated at the first regular business convention: 1. The publication of a Lutheran periodical. 2. The establishment of a depository for the sale of Lutheran books. 3. The appointment of a committee to further the interests of Hartwick Seminary. 4. Pledging the Synod to the cause of total abstinence. 5. The appointment of a committee on Home Missions and beneficiary Education. 6. The division of Synod into conferences for more systematic and efficient church work. A body of men actuated by such zeal, resolved, of course, at once to unite with the General Synod, electing as its first delegates Rev. G. A. Lintner, D. D. and Hon. W. C. Bouck.

The other little volume entitled "Reunion" seems to have been, in part at least, called forth by "The Memorial Volume." It contains a number of addresses on historical and other subjects delivered on the occasion of a reunion of a sisterhood of churches belonging to the Franckean Synod, the seven churches planted and nurtured by the pastoral labors and care of Rev. P. Wieting. The reunion which was held at Gardnersville, N. Y., contemplated, we are told, a review of that field as unfolded in the last forty years. The chapter on the "Memories of our departed" gives brief obituary sketches of some twenty ministers who during their lifetime were connected with churches of the Franckean Synod.

The paper on "Historical Fidelity," which forms the opening chapter, is a review of the "Hartwick Synod Memorial," and impugns some of its statements on the relations of the two Synods. There is in it here and there a feeble echo of the war-whoop that at one time was so familiar to Lutheran ears, but the days for bitter strife and angry ecclesiastical wrangling are over, at least in the General Synod. Thirty years ago quite another spirit would have characterized these memorials, but the irenic temper has possessed our writers now as well as their readers.

From the same enterprising House we have received the Proceedings

of the Ninth Annual Convention of the Evangelical Lutheran Synod of Nebraska, held at Tekamah, Neb., Oct. 5-8, 1881.

Also, several copies of *Easter Service* No. 2. A Festival Service for the congregation and the Sunday-school, by Rev. G. U. Wenner. There is no man within the bounds of the Lutheran Church better qualified to prepare such a Service than Pastor Wenner. These forms will doubtless be extensively used in the coming Easter festivity and their proper use cannot but be a means of edification.

JANSEN, M'CLURG & CO., CHICAGO,

For sale by J. B. Lippincott & Co., Phila.

Sketch of Edward Coles, the Second Governor of Illinois, and of the Slavery Struggle of 1823-4. Prepared for the Chicago Historical Society by E. B. Washburne, Honorary Member of the Society. pp. 253. 1882.

Governor Coles was a Virginian by birth and was educated at two of her colleges—Hampden-Sidney, and William and Mary. At the age of 23, he found himself proprietor, by inheritance, of a large plantation and the owner of some slaves. He seems, however, to have had an innate aversion to the whole system of human slavery, and he not only set about freeing his own but gave many an anxious thought to the subject of ridding his native State and the whole country of the institution. With this in view, he entered into a correspondence, while Private Secretary of President Madison, with Thomas Jefferson, and a *fac simile* of Mr. Jefferson's letter is given, showing full sympathy with a scheme for gradual emancipation. Despairing however of accomplishing anything at large, and hindered by the laws of Virginia in manumitting his own slaves at home, he removed with them, in 1819, to Illinois and settled at Edwardsville. Before arriving there he announced to them their freedom, and afterwards gave each one a certificate of manumission, which, strange to say, gave rise to a troublesome lawsuit. In 1822, Mr. Coles was elected Governor of Illinois, and the bulk of the book is devoted to the slavery agitation during his term of office. Mr. Washburne has given an account of it in an interesting though not always impartial manner. Apart from the bias manifested, this book is of decided historical value, making an important page in the history of the exciting times growing out of the question in those days, whether the new states of the Federal Union should be free or slave.

Golden Poems. By British and American Authors. Edited by Francis F. Browne. pp. 464. 1882.

Notwithstanding the many collections of poems hitherto published, here is another claiming recognition, and not without reason. It is based upon a plan of its own and differs in important features from all the others. The poems are arranged, not chronologically nor according to the nationality of their authors, but by subjects, as follows: "By the Fireside," "Nature's

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Voices," "Dreams and Fancies," "Friendship and Sympathy," "Love," "Liberty and Patriotism," "Battle Echoes," "Humor," "Pathos and Sorrow," "The Better Life," "Scattered Leaves." There are in all more than 400 selections. This large number is due to the editor's purpose to take only short complete poems and extracts of larger ones.

We are favorably impressed with the taste and judgment shown in these selections. They are well grouped, too, notwithstanding the difficulty often encountered in deciding to what class certain poems belong. The reader will be delighted, also, in finding so many familiar poems and in seeing the names attached to verses which he has long known but whose authors he has not remembered. There are, also, some selections here, which have appeared here and there in periodicals and are familiar enough, but which have never before been included in such a collection. Much credit is due the editor for the care and judicious discrimination he has shown throughout the work, and to the publishers, too, for the attractive volume they offer to the public. In every respect it is an excellent and most desirable book.

JAMES R. OSGOOD & CO., BOSTON.

President Garfield and Education. Hiram College Memorial. By B. A. Hinsdale, A. M., President of Hiram College. pp. 433. 1882.

In view of the interest General Garfield always manifested in education and the active part he took in it, the propriety of devoting a book to this single feature of his life becomes apparent. The general subject always enlisted his active sympathies, and there was nothing to which he devoted himself with more heart and energy than to an enterprise that promised to promote the welfare of the schools of his country and the extension and improvement of all educational facilities. It is fitting, too, that the presentation of this special aspect of his life should have been made by the President of Hiram College. That was the institution in which Mr. Garfield spent a number of years as pupil and teacher, and with which he was identified, during his public career, as a member of the Board of Trustees. Furthermore, President Hinsdale was on terms of special intimacy with him, and is, therefore, able to speak of him in this connection as few others can.

The book opens with a brief but satisfactory biographical sketch, in which the author, here and there, pays some tender and eloquent tributes to the memory of his distinguished friend. Then follow the addresses delivered at the Hiram College Memorial Service, on Sunday afternoon, Sept. 25th, 1881. The remainder of the book—more than half of it—is taken up with the speeches and addresses of President Garfield on educational topics, delivered in Congress and elsewhere.

This memorial volume is issued with the approval of Mrs. Garfield, of whom, as well as of her husband, there is given an excellent portrait. It is a book of marked interest, especially to students and educators; and to them the speeches will prove of great value, containing as they do the

careful investigations and mature thoughts of one of the most remarkable and symmetrically developed men of our age.

AMERICAN SUNDAY-SCHOOL UNION, PHILADELPHIA.

A Pictorial Commentary on the Gospel according to Mark. With the Text of the Authorized and Revised Versions. Edited by Rev. Edwin W. Rice. pp. 219.

In preparing this commentary, Mr. Rice says his aim was, among other things, to comment only on what needed explanation; to give to obscure or difficult passages the solutions offered by the best scholars; to give particular attention to the events of our Lord's passion and resurrection; to present some practical lessons at the end of each topical division; and to introduce illustrations, not for ornament, but as a help to explain and impress scriptural truth. These commendable objects he kept before him and, we think, attained them in a high degree. The introduction succinctly presents "the results of recent scholarship in respect to the authorship, style, character and contents of Mark's Gospel, with a special note on the disputed portion, at the close of the Gospel."

The list of authorities cited is a long one, the editor's aim being to give the explanation of each commentator in his own language, and yet avoid the practice of many in giving several contradictory expositions which only confuse the reader. In the choice made, therefore, Mr. Rice's own view of what is the correct explanation is reflected; and this, in general, seems to be discriminating and judicious. The texts of the authorized and revised versions are in parallel columns above the comments on each page, and are thus in a convenient position for comparison.

The pictorial illustrations serve their purpose well enough, but do not deserve much praise as works of art. The maps, however, at the close of the volume, are good. The first one is that of "Palestine in the Time of Christ;" the third, of "The Environs of Jerusalem;" the fourth, of "Modern Palestine;" and the second is a "Sketch Map illustrating the Journeys of our Lord." We are specially gratified that the last one we have named has been introduced. It is the one found in Alford's "New Testament for English Readers," and will assist materially in following the Saviour in his journeys from place to place.

The fact that the Gospel according to Mark has been selected for 1882 by the International Sunday-school Committee was the main element in deciding upon this portion of the Bible for comment. The wants of Sunday-school teachers were, therefore, held in view, in publishing this commentary, and they will find it of special value to them in preparing for their classes. It seems to be admirably adapted for this purpose, and we commend it for their use in conjunction with more complete works.

LITTLE, BROWN & CO., BOSTON.

Ideality in the Physical Sciences. By Benjamin Peirce. 12mo, pp. 211. 1881.

On the whole this is a disappointing book. The great fame of the au-

thor, who was easily the leading mathematical genius of this age, and the promise of the title, raised expectations of no ordinary sort. Of the striking genius of Prof. Peirce no lengthy mention is necessary here: the readers of the *QUARTERLY* are aware that his was one of the few minds which made great original discoveries in science, and enlarged the boundaries of human knowledge by an inventive stroke. The title, too, is a hopeful one; taken with the description of the book furnished in the editor's preface, viz.: that these lectures were prepared by him as affording an opportunity "to advocate that high conception of the functions of science which he always earnestly maintained, to offer his own contribution to the great theory of evolution, and to testify his unwavering faith in the ultimate advantage to religion of every movement of scientific thought"—this description, we say, with the inviting title, promised new light on the great question of our time, viz., What does science say of a personal God.

What Prof. Peirce does say on this point is sound and helpful; but he can not be said to have added anything of real moment to the discussion of the question. We had hoped that by the indication of some subtler watermark, so to speak in the structure of the universe, another proof of the presence of the ideal element in the cosmos might have been revealed by this great mind, great both in its scientific genius and in its reverent spirit. But we are disappointed.

He only expounds what has been amply expressed before, that there is an ideal element in the cosmos, that there is an identity between the laws of mind and of matter, and that this identity is explicable only on the hypothesis of a divine mind posited as the author of both. This position is illustrated by a happy elucidation of the nebular theory, and the process of world building. Perhaps the best thing in the book is the discussion of Sir Wm. Thomson's theory of the solidification of the interior of the earth in the cooling process. Also the review of the curious mistake made by the discoverer of the planet Neptune. For much curious matter concerning the process by which the worlds were made, the reader may be referred to this bright and reverent book; but he need not expect to find in it any newer proof of a personal God, from design in the universe, than has already been given in *Prof. Flint's* treatise on *Theism*.

THOMAS WHITAKER, NEW YORK.

The New Man and the Eternal Life. Notes on the reiterated Amens of the Son of God. By Andrew Jukes, author of "Types of Genesis," &c. pp. xl., 296. 1882.

This is a dreary book. It has the best intentions; it treats of a rich theme, the New Man in Christ Jesus; and it takes for its text some of the greatest sayings of Christ; but theme and text are treated alike in that vague, mystical manner which is of all manners the most empty and tantalizing. It leaves the reader at last like one who has traveled through a

beautiful country on a foggy day: he has been told that the landscape is very wonderful, but he has not seen it.

In twelve chapters entitled, respectively, "the Home, the Birth, the Law, the Meat, the Liberty, the Divine Nature, the Service, the Sacrifice, the Humiliation, the Glory and Power, the Sorowing and Joy, the Perfecting, and the Eternal Life—of the New Man," the author unfolds his thought. But the more he unfolds it the darker it gets. Who and what is the 'New Man'? Is it Christ himself, or is it the New Man in us, or is it the new generic life of humanity which Christ has brought into the race by his union to it? Sometimes it seems one and then the other; but nowhere does the author give us a definite statement.

We turn to the preface but we do not get much light. It opens with an allusion to Ezekiel's vision of the Temple, and then tells us that something like this is the vision the author proposes to unfold. "In Christ the House is shown as God alone can show it. But though for 1800 years the Church has had the vision before her, for the most part it is yet sealed. Even to saints very little has been opened of it. Yet this is the vision God would have us see, for Christ is the pattern to which we are predestined to be conformed; and we shall be like him when we see him as he is. Now as of old, therefore, a voice is saying, 'Show the House to fallen men, that they may know what God can do in man's ruin.'" And so it goes on in a vague and misty vein, giving us truth in the nebulous stage.

The truth is, while Mr. Jukes says a great many true things and a great many good things, his true things and his good things are all by the way. They do not really advance the exposition of his subject. We do not get on. To express the fault of the book in one word it is *unreal*. Nowhere does it touch the solid ground of life, of common experience; it is all in the air. The 'New Man,' his Home, Birth, Law, and all the rest of it are, in the author's treatment of them, mere notions. It is theology, but theology in one of its deteriorated forms, as a mere play of notions.

We would like to notice the author's fondness for mystical conceits, as on pages 78, 79, 99; but we must stop. It is a pity to see a great theme and an earnest purpose muddled away after the fashion of this book. It is like watching the dissipation of a great fortune in bubble speculations. If Mr. Jukes would know how abstruse and subtle themes are made living and impressive under a real treatment let him study the conclusion of the article on Original Sin, and the beginning of that on Justification in Melancthon's Apology of the Augsburg Confession, and see how subtle and abstract ideas take to themselves flesh and blood and make the soul thrill at the touch. Take, for instance, the picture of the good man struggling against impatience under trial, and dissatisfaction at the prosperity of the wicked; or, the story of the Barefoot Monks ministering to the dying and finding nothing to still the restless conscience but to tell them, "*Dear friend, Christ hath died for thee.*" Mr. Jukes must try it again in a more real way.

Only a Tramp; or The Golden Links. By Grace Stebbing, Author of "Silverdale Rectory." pp. 222. 1882.

This is a religious story, full of interest and the most healthful teaching. A wretched-looking vagrant appears in "Silverdale Parish," England, but he is a "tramp," not through crime but misfortune, and the kindness he receives awakens his manhood, and his vagrancy is abandoned for a life of usefulness. The main object of the story evidently is, to show the fulness of the Litany in prayers suited to human wants, and to impress this upon the minds of those who use it, so that these prayers may be known not simply by rote but, as the writer puts it, "by heart." The object is a good one, and we think no one will read the story without feeling that it has been attained.

S. C. GRIGGS & CO., CHICAGO.

Sparks from a Geologist's Hammer. By Alexander Winchell, LL. D., Author of "Pre-Adamites," etc., etc., and Professor of Geology and Paleontology in the University of Michigan. pp. 400. 1881.

A volume from the pen of Dr. Winchell is always welcome, and sure of readers, even when, as is sometimes the case, the reader must dissent from some of the views presented. Independent and earnest in his thinking, and fresh and lucidly transparent in his style, his discussions, in whatever branch of thought he may conduct them, become attractive and interesting. The present work is somewhat miscellaneous in its contents, consisting of descriptions, essays and discussions on various literary, historical and scientific themes. They deal with science in collateral and recreative relations rather than in its direct and substantial work. The topics themselves will give the best idea of the scope of the volume: Mont Blanc and the Mer de Glace, Ascent of Mont Blanc, The Beautiful, The Old Age of Continents, Obliterated Continents, A Grasp of Geologic Time, Geological Seasons, The Climate of the Lake Region, Mammoths and Mastodons, Salt Enterprise in Michigan, A Remarkable Maori Manuscript, The Genealogy of Ships, Huxley and Evolution, Grounds and Consequences of Evolution, and The Metaphysics of Science.

These are bright and entertaining papers, written for the people. The one on the Genealogy of Ships, conceived somewhat in ironical and satirical temper, is an excellent showing how misleading may be the claim of evolutionists that structural similarity and gradation of series proves *genetic relation* of actual origin. In "Huxley and Evolution," we have a good and damaging criticism of that naturalist's famous New York address in which he claimed to give demonstrative evidence of the evolution hypothesis, especially in tracing the supposed connection between the *Equus*, *Orohippus*, *Miohippus*, and *Hipparion*. The author asserts that there is no proof of *derivative* relationship between them. Dr. Winchell, however, is an evolutionist, and in the last paper endeavors to gather up and state the grounds of his belief. It is strange that he should be found using here the very same method that, in the preceding papers, he employed his

irony in showing to be inconclusive. Indeed, it is a serious trial to one's patience to read the illogical conclusions drawn from the facts of morphology and embryology. Because the human embryo in its growth passes through all the *forms* of other animals, it is inferred that man sustains a derivative relation to them. "We *know*," says Dr. Winchell, "the stages of the embryonic series to stand derivatively related." He infers, therefore, "that the corresponding forms in the realm of actual and extinct life are also derivatively related," because, forsooth, there is "*a material continuity from form to form*." But this argument could be valid only if the human embryo, at its successive stages, did not simply present the "forms" but actually were the several animals. That the changing embryo is *not* really these, despite the "forms," is a proof of the illusive character of these appearances in embryonic morphology.

I. K. FUNK & CO., NEW YORK.

Teacher's Edition of the New Testament of our Lord and Saviour Jesus Christ. Translated out of the Greek: Being the Version set forth A. D. 1611, compared with the most ancient authorities, and Revised A. D. 1881. Exact Reprint of the Text and Footnotes of the Authorized Oxford and Cambridge Editions of the British and American Revision Committees, with Readings of American Appendix introduced into the Margins. Parallel Passages printed at length. With an Appendix of Helps to the Study of the New Testament, containing Condensed Concordance, Oxford Bible Index Harmony of Gospels, Maps, Tables, etc., from the best "Teachers' Bibles," all revised and adapted to the Revised New Testament. pp. 344.

The title of this volume, thus given, is so extended and excellent a statement of its contents, that it seems almost unnecessary to add any further account of it. But an examination shows that these contents are yet richer and fuller than the lengthened title indicates. Besides presenting an exact reprint of the entire Oxford and Cambridge Edition including Preface, the readings of the American Committee on the margin opposite the passage, the parallel passages printed in full, it puts running headings as in the Bagster and other Bibles, and marks the verses by black-faced punctuation marks at the close of each. Besides, the second part, or "Helps to the Study of the revised New Testament," furnishes a far larger amount of information, and of more varied character, than might be supposed. It contains not only a condensed concordance, the Oxford Bible Index Harmony of the Gospels, but summaries of the several books, historical, chronological and geographical Tables, descriptions of animals, birds, fishes, insects, plants, and precious stones mentioned in New Testament, tables of weights, measures, time and money, explanations of Jewish sects and feasts, quotations from the Old Testament in the New. In short this edition offers one of the most complete New Testaments that we know of for the use of teachers and others in their study of the sacred volume.

D. LOTHROP & CO., BOSTON, MASS.

For sale by J. B. Lippincott & Co., Philadelphia.

Around the World Tour of Christian Missions. A Universal Survey. By William F. Bainbridge. With Maps of Prevailing Religions and all Leading Mission Stations. Second Edition. pp. 583. 1882.

This book consists of the observations of Mr. Bainbridge among the mission stations during a tour around the world. He made the tour, not as the representative of any ecclesiastical body, but as an individual Christian believer, who was deeply interested in the promulgation of the Gospel. He wished to see for himself how much was being done to accomplish this great end, the process pursued in the missions themselves, and what promises the present efforts of Christians gave for the world's evangelization. Accompanied by his wife, his son, and a friend, he spent two years in visiting the stations established by the various Christian denominations of the world. Untrammelled by instructions from any missionary society and under no obligations to any except for letters of introduction from the secretaries of the principal ones, he took his own time and went where he pleased for making his observations. How well he has carried out the purpose of his tour this book clearly shows.

Mr. Bainbridge shows a disposition to look at things in a cheerful way, and finds many grounds for encouragement in the work of Christian missions as now conducted. He, however, does not allow himself to take such a roseate view of matters as to be blind to defects or gloss them over when they manifest themselves. Where he suggests the modification of present plans or the introduction of new ones, his views seem to us eminently practical and to be based upon a just appreciation of the character of the people to be dealt with, the circumstances surrounding them, and the means which will likely be most conducive to success. For this reason his book will be found of great value to those immediately connected with the foreign mission work, to the pastors in the different denominations, and to all who are interested in giving and working for the recovery of the heathen world to Christianity.

The Appendix contains a list of Christian missions; the missionary societies of all denominations, with the income, the number of missionaries and communicants, and the names of the officers; the undenominational societies, etc.—a satisfactory and valuable addition to the work.

The Temple Rebuilt. A Poem. By Frederick R. Abbe. A new Edition, Revised and Enlarged. pp. 251. 1882.

This is a large poetic venture and has some merit, but it will hardly realize the author's expectations. The "temple rebuilt" is

"The man renewed, the fallen soul restored
In holy beauty through Messiah slain."

The delineation extends through ten books, beginning with the primal dignity and destiny of the soul, running on through the fall and sin, the new

foundation in renewal, the agents and instrumentalities in the restoration, the Christian graces and life in their narrower and wider relations in the world, ending in the completion in heaven and the songs of eternal redemption. It presents a scope full of great truth, appealing to the human heart by relations of intensest personal interest. There are passages of genuine poetic beauty and force. But Mr. Abbe does not fully succeed in transforming theologic truth into the true poetic mold and life. He does not succeed in bringing it close enough to the human heart. This may be due, in no small degree, to an unfortunate characteristic of his style. All through the poem there appears to be a straining after strong and intense phrase, running at times into a lofty grandiloquence. It is not enough the language of the heart. This, of course, is fatal to that quality in which poetry finds its finest power. It lacks the delicate touches, the sweet sympathies, that go most deeply and strongly into the hearts of men. Despite its commendable fidelity to scripture teaching, therefore, and notwithstanding the numerous beautiful and happily-put passages, the poem can not be accounted a success.

CHAS. A. HILBURN, EASTON, PA.

Thieves of Homes; or Habits that Impoverish. By Rev. J. M. Anspach, Pastor of Christ Lutheran Church, Easton, Pa. pp. 220. 1881.

The subject of this volume is most happily chosen and strikingly expressed. It is one of large and living importance. The several points of discussion present topics that sustain the interest of the expressive title. The various "thieves" of home against which the young especially are guarded are Alcohol, Tobacco, Bad Books, Promiscuous Amusements, the Gaming Table, Extravagant Dress and Diet, Mismanagement or Waste-fulness, Penuriousness, Indolence and Ease, Credit, Usury and Oppression. The volume abounds in sound advice and wholesome counsel which, if heeded, would save the happiness or promote the comfort of thousands of homes. The matter of the book, being so excellent, is not equalled by the style, which is often wanting in directness and force. This, however, is not to be weighed against its solid merits, as a volume of needed and wholesome counsel.

MACMILLAN & CO., NEW YORK.

Hypatia; or New Foes with an Old Face. By Charles Kingsley, F. S. A., F. L. S. Thirteenth Edition. pp. 487. 1882.

Westward Ho! or the Voyages and Adventures of Sir Amyas Leigh, Knight of Burrough, in the County of Devon, in the reign of her most glorious majesty Queen Elizabeth. Rendered into modern English by Charles Kingsley. pp. 591. 1882.

Hypatia is charming. From the opening chapter to the closing page it holds the reader's intense interest. The tale of love which is inseparable even from the historical novel is almost lost sight of amid the more at-

tractive and more instructive features of solid authentic history which characterize the work, and for the sake of which it was written. The scenes transpire in a great and momentous age, "one of the critical and cardinal eras in the history of the human race," the period of "the last struggle between the Young Church and the Old World," when cultured heathenism had reached its last hour and when in its very setting, like the sinking sun, it shed forth some of its richest glories.

The short-comings of the Christians seem at times to be overdrawn and the virtues of the last of the Heathen appear in the contrast somewhat exaggerated. Yet if Cyril, the violent and unscrupulous Bishop of Alexandria, were a fair representative of Christian character, and Hypatia a genuine type of average heathenism, there would be no occasion for boasting of the ennobling and transforming power of the Gospel.

The title of "Westward Ho!" is taken from the name of a town in Devonshire which in his earlier years was the author's home. Like the other volume it covers a great and stirring age, though in character and time far removed from the former—an age in which "Westward Ho!" was the general watchword of England as well as of Spain.

With the portrayal of such historic heroes as Sir Richard Granville, Sir Francis Drake and Sir Walter Raleigh, and their world-renowned adventures in quest of gold and of glory, with the exposure of Jesuit craft and of the operations of the Spanish Inquisition, the author has produced a most eventful, lively and entertaining story for young men.

After the reading of these delightful volumes we can heartily second the judgment of an eminent critic who considers "*Hypatia*" and "*Westward Ho!*" the greatest historical novels which this century has produced. Kingsley's power to delineate human nature in its hidden and subtle action as well as in all its diverse and perverse manifestations, has rarely been equaled, while the poetic charm, the high purpose, the essentially Christian spirit, the superior literary style of these volumes, raise him to the highest rank of modern writers of fiction. They are destined to become a permanent and most valuable addition to this class of literature. Thanks to the publishers for bringing them out in a form so attractive and yet so inexpensive as to place them within the reach of all.

PORTER & COATES, PHILADELPHIA.

The Comparative Edition of the New Testament: Translated out of the Original Greek; and with the Former Translations Diligently Compared and Revised. Containing the Authorized Version commonly called "The King James Version," and the New Revised Version, arranged in Parallel Columns for Comparison and Reference.

When the comparative edition of the New Testament, by Porter and Coates, first appeared we spoke of it as follows: "The enormous sales of the Revised Version of the New Testament show how general was the desire to see what changes have been made, and whether these changes are

justifiable and meet the wishes of Bible readers. To make the comparison and discover the changes, there is not a more convenient form than that adopted by Porter & Coates in the volume before us. In parallel columns, with good, clear type, both versions are presented to the eye at once, and the verbal changes, as well as the omissions and system of paragraphing, can be noticed at a glance. Like the other editions, it contains the marginal notes and the changes recommended by the American committee. It is just what the reader wants in comparing the Revised Version with the 'King James Version.'"

Since then, this same enterprising firm has made the following additions and improvements:

1. Chapter headings in Roman numerals.
2. Running head-lines as in the old version.
3. Chronology of the New Testament.
4. The readings preferred by the American Committee, which were adopted by the Committee on Revision, are incorporated in the text. Those which were rejected are collectively in the Appendix, and for convenience of reference are also inserted as foot-notes to the respective passages.
5. A history of the Revision, and an account of the methods followed by the Committee on Revision.

With these modifications and improvements, the Comparative New Testament is without doubt the most desirable edition now offered to the public; and Messrs. Porter & Coates deserve the thanks of all Bible readers for thus consulting and meeting their desire for a convenient form in which they may compare the two versions and learn the chief matters of interest connected with the Revision. Their whole work is well and wisely done.

ROBERT CARTER & BROS., NEW YORK.

For sale by S. W. Harman, Tract House, Baltimore, Md.

The Letter of Credit. By the author of "The wide, wide world." pp. 733. 1882.

"The Letter of Credit" does no discredit to Miss Warner's fame. Her popularity is enhanced by every additional volume from her pen. The characteristic and commendable feature of all her writings is found in her power to arouse the young to higher and nobler aims in life. They are sure to recognize in her a sympathizing and a stimulating friend. The present volume portrays two types of humanity, the superlatively good and the despicably bad, and contrasts the exceedingly happy with the extremely miserable. The character most worthy of imitation is the heroine's teacher, in whom a despised, maltreated orphan found the genuine kindness and Christian helpfulness which raised her to a noble womanhood and fitted her for the high position she was destined to occupy and which, it is hardly necessary to add, was brought about by this "Letter of Credit."

The World's Foundations, or Geology for Beginners. By Agnes Giberne, Author of "Sun, Moon and Stars," &c. pp. 326. 1882.

The pages of this most interesting book keep faithfully the promise of its title: *Geology for beginners*. It gives a comprehensive treatment of this attractive branch of knowledge with such remarkable simplicity that beginners of all kinds, whether poor or rich, boys, girls or grown-up people, will comprehend its narration of the marvelous facts revealed by Geology, and clearly grasp its statements of theories. It is the first book of the kind that has fallen into our hands which may lie open to the charge of simplicity being overdone. But this is a failing that leans to virtue's side.

Part First of the volume describes the earth's crust, the formation of its rocks, their layers and bendings, ice work, &c.

Part Second seeks to decipher the story which is written on these rocks, giving the order of the geologic ages, their fossil remains, &c., from the earliest azoic period to the age of man.

Part Third reads the past in the light of the present, showing by the present action of rivers and other waters, glaciers, volcanoes, earthquakes, &c., what forces must have been in operation in forming the earth's crust and shaping its surface in bygone and remote ages.

The authoress has followed the leading Geological writers of England and America in order to insure accuracy, and has evidently taken pains to furnish the established truths of her subject as well as to invest them with peculiar freshness and thrilling interest. Nor does she fail to remind her readers, page after page, of the distinction between fact and theory, between what we may know with relative certainty and what is pure and crude guessing. With her repeated cautions on this point and the fervent reverence that breathes all through the volume, this science which has been feared as a somewhat dangerous study is made the wonderful record of God's handiwork. Its discoveries instead of being directed against the inspired volume through man's haste in decision and his ready faith in unproved theories, is made to speak to man of his mighty Creator and his mysterious ways, "*albeit in terms more ambiguous, in language more easily misunderstood*," With the acknowledgment that we have derived a better and fuller understanding of Geology from this volume for beginners than we acquired by the study of a dry text-book and with the help of a learned Professor at College, we most heartily commend "*The World's Foundations*" to families and Sunday-schools. They will surely prize it alike for its scientific and for its religious value.

WARREN F. DRAPER, ANDOVER.

The Critical Handbook. A Guide to the Study of the Authenticity, Canon, and Text of the Greek New Testament. By E. C. Mitchell. Illustrated by Diagrams, Tables and a Map. pp. 151. 1880.

We recommend this book most heartily. Of course, its purpose must not be confounded with that of large manuals of textual criticism like the

work of Dr. Scrivener. But as a compact as well as comprehensive outline handbook, of small cost, it deserves the highest commendation. The substance of it was first prepared by the author while engaged in the work of instruction. The plan of the book embraces, first, a view of the present field of controversy on the subject of the authenticity of the N. T. Scriptures. This is followed by a brief discussion of the leading points in the history of the Canon, another by a *resume* of the subject of Textual Criticism. The Tables strike us as the feature of especial value. They combine brevity and accuracy. There are no less than thirteen of them; giving a bird's-eye view of the Roman Empire; of Ancient Civilization, Science and Literature, Synchronistically related; Contemporaneous Christian Fathers; Witnesses or Actors in Early Christian History; Patristic References to the Canonical Books; Disputed Books; Fac-similes of Chief Codices; Uncial and Cursive Manuscripts of the N. T.; Christian Fathers; Chronologically arranged, &c., &c. The whole forms a most excellent compendium of a subject of great interest.

BROBST, DIEHL & CO.

Commentary on the Gospel of Mark. By Revere F. Weidner, M. A., B. D., Pastor of St. Luke's Ev. Luth. Church of Phila. Member of the American Oriental Society, &c. pp. 310. 1881.

We have experienced two disappointments in connection with this volume. First, its appearance, size, and general mechanical execution, fell much below what he had expected. Secondly, being so unfavorably impressed with these external features and seeing that the greater part of the small duodecimo was filled up with the Authorized and revised Versions, we feared that it would prove correspondingly deficient in its internal make-up, its substantial contents. Again we were disappointed, but in this instance so favorably that in our interest in and appreciation of the exegetical treasures it offers we forgot the unattractive exterior which encloses them. We hail the work with gratitude, as an honor to Lutheran authorship, and a fresh proof that if our hard-worked ministers could but find the leisure necessary to writing, they are abundantly capable of bringing out works that compare favorably with the best productions of authors in other communions.

It is particularly desirable that we should have something in this line for our own people. The popular commentaries in the English language are without exception strongly saturated with either Arminian, Calvinistic or Rationalistic Theology. All are lacking in and as a rule hostile to the faith as apprehended and cherished by the Lutheran Church. Mr. Weidner has written in the spirit of a Lutheran, reverently submitting his reason always to the doctrine of the Gospel, and making no effort to explain away such truths as he finds himself unable to grasp. He displays most commendable clearness and simplicity of style and in the citations which make up the bulk of expository notes he has exercised discriminating judg-

ment, calling into service such masters of Scripture as Luther, Bengel, Olshausen and Stier. The appearance of this Commentary is well-timed. *Mark* has been selected for Sunday-school study during the current year and S. S. teachers cannot choose a safer guide and a better help in their preparations than this little volume. It may be found in places rather meagre, but that is not so serious a fault as the chaotic and confusing overfullness which marks the average popular commentary. The Pastor and the student will also find it valuable. Apart from its exegetical matter, the *prolegomena* are so scholarly and sober in their character as to aid materially in attaining correct views of the authorship, import and design of the Second Gospel. We can heartily commend the work, and shall be glad to learn that it meets with such a circulation as will hasten the appearance of similar volumes, promised by the author, on all the books of the New Testament. Its reception by the religious press generally has been exceptionally favorable and has brought the young author high encomiums from eminent Biblical Scholars.

Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord America, &c., &c. Erster Band. II. Heft. pp. 97-192. 1881.

We have been ardently waiting for the appearance of No. 2 of this great and most interesting work on the earliest history of Lutheranism in this country. It contains the "Andere Fortsetzung der Kurtzen Nachricht," of the date of 1746, with a number of letters from Muhlenberg, the Examination of J. N. Kurtz, &c., &c., and the "Dritte Fortsetzung der Nachricht," bearing date 1750, including Handschuh's Diary of his voyage from England to Pennsylvania. Added to the original matter we have the historical references and explanatory notes gathered by the Editors, Drs. Mann, Schmucker and German, from all accessible sources in German, English and American libraries. We hardly know which to call the more valuable and interesting, the subject matter of the work or these exceedingly full and satisfactory notes. To our hearty appreciation of this great publication expressed in a previous issue, we have but to add a single wish, namely, that the publishers may be enabled to hasten the appearance of the sixteen to twenty numbers which will complete the work.

THE LUTHERAN BOOK STORE, PHILADELPHIA.

Luther's Small Catechism. With Proof-Texts, Additions and Appendices. For the use of Church, School and Family. pp. 144.

The copious proof-texts which are added to each part constituting the body of the Catechism, and which illustrate each distinct thought, form a very valuable improvement. Among the additions are the "Order of Salvation in 169 Questions and Answers," with Scripture references printed in full, the "Examination of Catechumens," "The doctrines and duties of the Christian religion, systematically arranged," "A Chronological Summary

of Biblical History," an account of "the Church Year and Festivals," &c., &c., the whole constituting a treasury of Christian truth which is worthy of the widest circulation among ministers and people.

The Cosmos. In the Rhymes of a Summer Holiday Journey.

This is a poem of fifty-two stanzas, by Dr. C. P. Krauth. Though they are "rhymes of a summer holiday," they rush *in medias res* into some of the abstrusest questions of cosmic order and the import of evil. They exhibit the poet's eye and the poet's heart. They abound in gems of truth and gems of poetry.

I. KOHLER, 911 ARCH ST., PHILADELPHIA.

The New Testament in Eighty Pictures, designed and drawn by Julius Schnorr of Carlsfeld. pp. 80. 1882.

This is a gem for the family. It sets forth the most important scenes of New Testament history in a succession of most beautiful and impressive illustrations. It was originally published in Germany and the German Text of Scripture accompanies in this edition the English Version. All the mechanical features of the work are very fine and we know of no more attractive form for familiarizing and impressing the children with the great events on which rests the way of salvation.

OTHER BOOKS.

Notices of the following books, recently received, will appear in our next issue :

Modern Heroes of the Mission Field. By W. P. Walsh, D. D., Bishop of Ossory. T. Whittaker.

Short Sermons for the Christian Year. By Dr. Norton. Thirteenth Edition. T. Whittaker.

The True Story of John Smyth, the Se-Baptist. By Henry Martyn Dexter. Lee & Shepard.

John Inglesant. A Romance. By J. H. Shorthouse. Macmillan & Co.

Lands of the Bible. A Geographical and Topographical description of Palestine, with letters of Travel, &c. By J. W. McGarvey. J. B. Lippincott & Co.

Sermons. By J. Oswald Dykes, M. A., D. D. Robert Carter & Bros.

Covenant Names and Privileges. By Rev. Richard Newton, D. D. Same.

Gleams from the Sick Chamber. By the Author of "Morning and Night Watches." Same.

French History for English Children. By Sarah Brook. With Illustrations and Maps. Harper & Brothers.

Seven Voices of Sympathy. From the writings of Henry Wadsworth Longfellow. Edited by Charlotte Fiske Bates. Houghton, Mifflin & Co.

Louise, Queen of Prussia. A Memorial by August Kluckholm. Same.

FOREIGN REVIEWS.

The *Edinburgh Review*, *Westminster Review*, *London Quarterly*, and *British Quarterly* have been received regularly from the Leonard Scott Publishing Company, and continue to furnish their usual varied and valuable discussions of scientific, literary and theological topics.

HARPERS' PUBLICATIONS.

Harpers' *Monthly*, *Weekly*, *Bazar*, and *Young People* have come regularly, and their contents are of undiminished interest and value. All have a large circulation and well deserve it.

PRESIDENT GARFIELD'S WORKS.

The publication of the authorized edition of the Works of President Garfield has been entrusted to Messrs. James R. Osgood & Co., of Boston. It will be carefully prepared and edited by President B. A. Hinsdale of Hiram College, Ohio, the life-long friend of Gen. Garfield, who was thoroughly familiar with the late President's habits and method of thought. The work will be in two octavo volumes, from new and clear type, printed in the best style of the University Press, of Cambridge, and handsomely and substantially bound. It will contain new portraits of President Garfield. The work is expected to be ready for publication in November next.

Vick's Illustrated Floral Guide

For 1882 is an elegant book of 130 pages, two colored plates of flowers, and more than 1000 illustrations of the choicest Flowers, Plants and Vegetables, and directions for growing. It is handsome enough for the Centre Table or a Holiday Present. Send on your name and Post Office address with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents.

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